

3460.6 Boys, John. The autumnne part [of the dominicals] from the twelfth Sunday after Trinitie, to the last in the whole yeere. [Anr. ed.] 4° in 8's. M. Bradwood f. W. Aspley, 1613.

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THE
A V T V M N E
PART FROM
THE TWELFTH

Sundy after Trinitie,
to the last in the
whole yeere.

DEDICATED

*Unto the much honoured and
moſt worthy Doct̃or IOHN
OVERAL Deane of
PAVLS.*

Auguſt. ſer. 22. de verbis Apoſtoli.
Sic vigilet tolerantia, vt non dormiat diſciplina.



LONDON
Printed by MELCHISEDECH BRADVVOOD
for WILLIAM ASPLEY.

1613.





COLENDISSIMO PATRI,
NEC NON ILLVMINATISSIMO DO-
CTORI, DOMINO IOHANNI OVERALLIO,
QVONDAM IN ACADEMIA CANTABRIGL-
ENSI CELEBERRIMO SACRÆ THEOLO-
GIÆ PROFESSORI REGIO: NVNC AVTEM
ÆDIS PAVLINÆ LONDON. INTEGER-
RIMO VIGILANTISSIMOQVE DECA-
NO: IOHANNES BORTIVS ALIQVAN-
DO DISCIPVLVS ET SEM-
PER AMICVS HONO-
RIS ERGO,

DO
DICO
DEDICO.



155 AMERICA HOUSE
155 AMERICA HOUSE

Dr. J. C. ...



THE TWELFTH SUNDAY AFTER TRINITYE.

The Epistle. 2. COR. 3. 4.

*Such trust haue we through Christ to God-ward; not
that we are sufficient of our selues, &c.*



AL holy Scripture ioyntly considered is called not vnfitly Gods ^a Testament: as being his reuealed ^b will, and as it were ^c written Indenture, containing his couenants and conueiance concerning our ^d eternall inheritance which is aboue. But the Gospel apart considered, is tearmed in this Text, *a new Testament*: as neuer waxing old, ^e but alway continuing new, though it were from the beginning: *Iesum Christ yesterday, and to day, the same also for ever*, Heb. 13. 8. And new, for that it is imprinted after a new manner, otherwile than the letter of the Law: *written not with inke, but with the spirit of the liuing God; not in tables of stone, but in the fleshy tables of the heart*. And new, for that it maketh vs new creatures in Christ, 2. Cor. 5. 17. According to that of ^f *Augustine*: *Dicitur nouum propter nouitatem spiritus, quæ hominem nouum sanat à vitio vetustatis*: It is new for that it teacheth vs how to cast off the old man, and to put one the new man, Eph. 4. 22. 24. S. Paul therefore commends heere the worthy function of such as are made able to minister the new Testament two waies:

B

1. Posi-

^a Optatus lib. 5. aduers. Parmenian.

^b Idem August. in Psal. 21. exposit. 2.

^c Matth. 6. 10.

^d Ardens in loc.

^e Heb. 9. 15.

^f Deering Lect. 1. Hebr.

^g De Spirit. & lit. cap. 20.

Idem contra duas, epist. Pelagian. lib. 3. cap. 4. & in Psal. 88.

Vide rationes alias apud Aretium.

Prolegom. Matib.

1. Positiuely, *Such trust haue we through Christ to Godward, &c.*

2. Comparatiuely, preferring the preaching of the Gospell before the ministry of the Law,

In respect of { Grace : For the letter killeth, but the spirit giueth life ; the Law being the ministration of condemnation, but the Gospell the ministration of righteousnesse.

Glorie : If the ministration of death thorough the letters figured in stones was glorious, &c. how shall not the ministration of the spirit be much more glorious ?

Such trust] Our Apostle did esteeme the Corinthians his ^a glory, the ^b seale of his Apostleship, and as it were the very letters testimoniall of his sincerity. For thus hee speakes in this present chapter at the second verse, *Ye are our epistle.* ^c Such as are false teachers, need epistles of recommendation vnto you, and letters of recommendation from you : but I, ^d Silvanus and Timothee desire not the like, for that the Church of Corinth is our certificat, your selues are our walking passport : ^e *Detrimentum pecoris ignominia pastoris* : It is the Pastors infamy when the people grow worse, but his ^f honour when they be rich in the graces of Christ. and in all kinde of knowledge, 1. Cor. 1. 5. Whereas therefore your faith and holy conuersation is renowned in all the world, ye be to vs ^g instead of an Epistle ; yea better then any letters commendatory ; for they runne in and out of our eyes, and eares, here and there : but yee are *Written in our hearts*, that is, in our ^h consciences, hauing this testimony, not as other about vs onely, but in vs also, residing euer in our bosomes. And whereas ⁱ other Epistles in Hebrew, Greeke, Latine, are read of none but such as vnderstand their seuerall Idiome ; this Epistle is *understood and read of all men*. It is so plaine, that (as the Prophet ^j *Abacuck* speakes) he may runne that readeth it : in that ye are manifest to be the Epistle of Christ ministred by vs, ^k as Gods pen

^e 2. Cor. 1. 14.

^b 1. Cor. 9. 2.

ⁱ *Eras. Paraphras.*

^k *Caluin.*

^f *Hieron. epist. ad Furiam.*

^m *Oecumen. in loc.*

ⁿ *Theophylact. Anselm. Aquin.*

^o *Hieron. & Primasius. & Caietan.*

^q *Cap. 1. ver. 2.*

^r *English Glosse.*

pen, and written not with inke, but with the spirit of the living God, nor in tables of stone, but in the fleshly tables of the heart. Yee are Christs epistle primarily, *principaliter & authoritativè*, for ^c one is your Doctor, and that Doctor is Christ: but our epistle, and ^u worke secondarily, being instructed by vs ^a as the Ministers of Christ, and disposers of the secrets of God. He ^v writes in you, but it is through our ^a ministry, not as the false apostles imperfectly with inke, but with the spirit of the living God, whereby you that are his epistle are ^a sealed unto the day of redemption. He writes his grace, not as the law was written in tables of ^b stone: but in fleshly tables of the heart. According to his word vttered of the mouth of ^c Ezechiel: *I will take away the stony heart out of your bodie, and I will giue you an heart of flesh.* That is, (as *Anselmus* vpon this place notes) a good vnderstanding to know, and a ready will to keepe my commandements. ^d As farre then as Gods spirit doth excell inke, and mans heart a stone; so farre the Gospell excels the Law.

Now lest our Apostle should seeme to commend his ministry too much, he ^e corrects himselfe thus in my text: *such trust haue we through Christ to Godward, &c.* ^f As if he should say, we speake confidently that yee are Christs epistle, and our epistle, not arrogating this excellency to our selues, as if wee were sufficient of our selues: but ascribing all the glory to God, from whom as the fountaine, through Christ, as the conduit pipe, commeth euery good and perfect gift. *If wee be able vnto any thing, the same commeth of God, which hath made vs able to minister the new Testament.* And therefore we trust not in the ^g princes of darknesse, ^h nor in any childe of man: but our hope, yea helpe standeth in the name of the Lord, which hath made heauen and earth: Psal. 121. 2. all our trust is in God through Christ.

The Papists attribute too much vnto the Priests office; carnall Gospellers and worldly politicians ascribe

^f Aquin.

^e Matth 23. 8.

^u 1. Cor. 9. 1.

^a 1. Cor. 4. 1.

^v Heb. 8. 10.

^a 1. Cor. 3. 5.

^a Ephes 4. 30.

^b Exod. 31. 18.

^c Cap. 36. 26.

^d Theophylact.

^e Marlorat.

^f Anselm.

^g Ephes. 6. 12.

^h Psal. 146. 3.

ⁱ See Tortura
Tort. pag. 361.
^k 2. Cor. 11. 4.
Matth. 24. 24.

^l B. of Lin. an-
swere to a
name-lesse
Cat pag. vlt.
^m Rom. 1. 16.

ⁿ 1. Cor. 1. 21.

^o Psal. 45. 2.

too little. The Pope forsooth is esteemed of his parasites a ⁱ vice god, ^k another Christ, assuredly they might say better an Antichrist. Nay the Papists hold their vnderling Masse-priest such an omnipotent creature, that whereas in the sacrament of Order (as they call it) almighty God makes the Priest; in the sacrament of their Altar, *horresco referens*, the priest (say they) makes almighty God, as it were by magicall arte translating *Cælum in cœnam*, pulling heaven out of heaven, and imprisoning Christs bodie with all his dimensions in a little box.

Satisfying wordlings on the contrary thinke that Preachers of the Word are nothing els but as a post, on which Iniunctions of the King, and Mandares of the Court Christian are fixed: Ornaments and ministers of State, not instruments and messengers of God; and so ^l *Religion turned into Statisme proves Atheisme*. We must therefore go betweene both, Atheists on the left hand, and Papists on the right, *medium tenere beati*. We must acknowledge the Gospels ministry to be ^m *the power of God vnto (al)uation*. He could otherwise regenerate men, as being able out of stones to raise vp children vnto himselfe, Matth. 3. 19. but it pleaseth him (as our Apostle teacheth ⁿ elsewhere) *by the foolishnesse of preaching to saue them that beleeue*. God hath reconciled vs vnto himselfe by Iesus Christ, and hath committed vnto his Apostles, and their successors his faithfull Pastors, the Word and ministerie of reconciliation, and they being appointed ambassadors for Christ, as though God did beseech you through them intreate you in Christs stead that you be reconciled to God: 2. Cor. 5. 18. 19. 20.

If this one lesson onely were well vnderstood and learned in England, namely, that the ^o tongue of the Preacher is the penne of a ready writer, whereby men are made *Christs epistle*, written not with inke, but with the spirit of the liuing God, and so sealed vp vnto the day of redemption; wee should not need to giue thanks at our meales, as that odde priest in old time:

* Deo

* *Deo gratias,
quod nos satias,
bonis rusticorum*

contra voluntatem eorum. Amen.

For all suites of vnkindnesse against our persons, and all quarrels about tithes and other duties incident to our place, would instantly surcease. Then the ² *feete of such as bring glad tidings of peace would be reputed beautifull* and all good people in vnfained zeale turne ¹ Galathians, *if it were possible, willing to pull out their eyes, and to giue them for their Pastors good.*

This also may teach all Clergy men to be faithfull and painfull in their calling, that they likewise may finde such confidence toward God, as *Paul* had, euen letters testimoniall of their indefatigable diligence written in their owne consciences. It is an easie matter in a corrupt age to be well beneficed, *aut errore hominis, aut ere Simonis*; as one wittily: but to play the part of a good Pastor, (as ¹ *Gregory the great said*) is *ars artium, & scientia scientiarum*. A Prelate therefore must not lay a Bishopricke vnder his feete, making one dignity a step vnto another: but he must lay it vpon his shoulders, and remember that as Bishops enioy honour by their place, so they sustaine a burthen in their office.

Not that wee are sufficient of our selues to thinke any thing as of our selues: but if wee be able to any thing, the same cometh of God.] A pregnant text against the ¹ *Pelagians*, ² affirming that our good actions and cogitations proceed onely from free-will, and not from Gods speciall grace. Secondly, this maketh against the *Semipelagians*, I meane the *Papists*, ³ holding that man hath a power of free-will in his owne nature, which being stirred and helped, can and doth of it selfe cooperate with grace. So writes ⁴ *Andradius* plainly: *The motion of free-will, and applying of it selfe to righteousness, doth no more depend vpon the graces of God, then the fires burning of the wood doth depend vpon the power of God:* intimating that our will ad-

* *Cassianus,
Fuchsius,
et al. Paneg. 2.
pag. 19.*

P. Rom. 10. 15.

1 Galat. 4. 15.

* *Pastoral. part.
1. cap. 2.*

¹ *Aquin.
Anselm.
Rhem. in loc.
2 Aug. Hares.
88. & retrast.
lib. 1. cap. 9.
3 Pelican. apud
Marlorat.
D^r. Fulk.
Kilius in loc.
4 Orthodox.
explicit. lib. 4.*

⁷ Prim: sus.

² Augst. de bo.
no perse. c. 13.

^a Idem ubi sup.
cap. 6.

^b Ardens in loc.
^c Chrysost. in
2. Cor. Rom. 6.

^d Aug. retract.
lib. 1. cap. 9.

^e T. c. lib. 1.
pag. 136.

ioyneth it selfe vnto Gods grace, not by grace, but as carried thereunto by the force of nature. Wee teach on the contrary, that freedome of the will to turne to God, and to worke with him, is no power of nature, but the worke of grace. *For our selues are not sufficient as of our selues to thinke,* ⁷ much lesse to speake, least of all to doe that which is good. ^a Indeed we will, but it is God that worketh in vs to will; we worke, but it is God that worketh in vs to worke, according to his good pleasure. Thus it behoueth vs to beleue, thus also to speake, that God in our humble confession and submission may haue the whole. ^a For we liue in more safety if wee giue all vnto God, rather then if wee commit our selues partly to our selues, and partly to God. Our selues are not sufficient to thinke any good, ^b either in part or in whole. Wee cannot say that it is ^c ours in part, and Gods in part, seeing of him, and through him, and for him are all things: ^d *Et magna & media & minima.* See S. Augustine de bono perseuerant. cap. 13. & contra duas epist. Pelagian. lib. 4. cap. 6. epist. 46. & 47. de gratia & libero arbitrio ad Valentin. & ad eundem de corrept. & gratia, cap. 1. 2. 3. 8. 14. Calvin. Institut. lib. 2. cap. 3. 4. 5. B. Iewel Defens. Apolog. part. 1. c. 2. diuis. 3. D^r. Morton appale. l. 1. c. 2. §. 10. Perkins reformed Cath. tit. Free will: & D^r. Abbot ibidem pag. 100. 101.

Thirdly, this may serue to confute the ^e Nouelists inueighing against our Communion booke, for that in the Collect appointed to be red this day we pray thus: *Almighty and euerlasting God, which art wont to giue more then wee desire, or deserue: powre downe upon vs the abundance of thy mercie, forgiving vs those things whereof our conscience is afraid, and giuing vnto vs that, that our praier dare not presume to aske, through Iesus Christ our Lord.* And in another Collect after the Offertory: *Those things which for our unworthinesse we dare not aske, vouchsafe to giue vs for the worthinesse of thy Sonne Iesus Christ our Lord.* These passages (as they say, who dare say any thing)

thing) carry with them a note of the Popish servile feare, and fauour not of that confidence and reuerent familiarity, that the children of God haue through Christ with their heauenly Father. ^a Answer is made, that acknowledging of our vnworthinesse is the ground of humility, and that humility is a principall ornament of Praier, and in a sutor such a commendable vertue, ^b that the testification thereof argueth a sound apprehension of his supereminent glory before whom wee stand, and putteth also into his hands a kinde of bond or pledge for security against our vnthankfulnessse: the very naturall roote whereof is alwaies either ignorance, dissimulation, or pride. Ignorance, when wee know not the Authour from whom our good comes: dissimulation, when our hands are more open then our eyes vpon that we receiue: pride, when wee thinke our selues worthy of that which vnderferued fauour and meere grace bestoweth. And therefore to abate such vaine imaginations in our prayer with the true conceit of vnworthinesse, is rather to preuent, then commit a fault: and it fauoureth not of any basenesse or seruile feare; but rather of great trust in Gods mercie: for those things which wee for our vnworthinesse dare not aske, wee desire that God for the worthinesse of his Sonne would notwithstanding vouchsafe to grant. The knowledge of our vnworthinesse is not without faich in the merits of Christ; with that true feare caused by the one, there is coupled true boldnesse and encouragement arising from the other. Euen our very silence, which our vnworthinesse putteth vs vnto, doth it selfe make request for vs, and that in great confidence: for albeit looking inward we are stricken dumbe, yet looking vponward we speake and preuaile. So the ^b Publicane praying in the Temple, would not come nigh, nor lift vp his eyes; and yet you know what Christ pronounced of him, and what a generall rule hee grounded vpon that particular example, to wit, *Euery man that exalteth himself shall be brought low, and he that humbleth himself shall be exalted.*

^c Dr. Whitgift
defen. of his
answer to the
admonit. pag.
493.

^d Hooker. eccle
politic. l. 5. §. 47.

^e Luk. 18. 13.

ⁱ Luk. 15. 21.

^k Origen. peri
archon, lib. 4.
cap. 2.

^l August. Ser.
70. de temp.
^m Idem Ser.
100 de temp.

ⁿ Exposit. prior.
in epist. Gal.
cap. 1.

^o Lib. contra
Prax. cap. 3.
^p Aduersus in loc.

^q Thomas Mo-
rus epigram.

^r Lib. de Spirit.
& lit. cap. 5. 6.
& sequent.
^s Ambros.
Hieron.
Anselm.

So the ⁱ prodigall child said to his owne father, and that after he was receiued into fauor, then after his father had embraced and kissed him, *I am no more worthy to be called thy sonne.* So S. Paul writes here, *We are not sufficient of our selues to thinke any thing as of our selues :* and yet he saith, *our trust is in God through Christ.*

For the Letter killeth, but the spirit giuerh life.] ^k As a man, so the Scripture consists of a body and a soule. The ^l superficial sound of the Letter is the body, but the true sense is the soule. The Letter then of the Bible not vnderstood often killeth ^m Heretikes, and Iewes, and carnall Gospellers : it is the Spirit onely that giues light and life to such as sit in darknesse and in the shadow of death. It is a notable saying of ⁿ Hierome : *Non in verbis est euangelium, sed in sensu ; non in superficie, sed in medulla ; non in verborum folijs, sed in radice rationis.* And therefore we must in reading holy writ apply our selues *ad sensum rei*, more then *ad sonum vocabuli*, saith ^o Tertullian. According to this exposition ^p ignorant Clergie-men are most vnable to minister the new Testament, vnderstanding neither the spirit, nor yet so much as the Letter. As ^q one sharply taxed an illiterate Bishop in his age :

*Magne pater clamas, occidit litera ; in ore
Hoc unum, occidit litera semper habes.
Cauisti bene tu, ne te vlla occidere possit
Littera, non vlla est litera nota tibi.
Nec Frustra metuis ne occidat litera, scis non
Viniſicet qui te spiritus esse tibi.*

But ^r S. Augustine and ^s other Interpreters haue more fitly construed this according to Pauls intent of the Gospell and the Law, shewing that the Law is the Letter as being figured in stones, and written with inke by the ministerie of Moses ; and that the Gospell is the spirit, as being first published vnto the world by the comming down of the holy Ghost, and imprinted in our hearts by the spirit of the liuing God.

There

There is a spirit in the Law ; for ^a the commandement is holy, iust, and good : and there is a letter in the Gospell, and that a killing letter, euen the ^b sauour of death vnto death in all reprobate : but in ^c this text we must exactly consider the Law and the Gospell as they stand in opposition each one with other, and so the ^d proper office of the law is to threaten, accuse, terrifie, condemne, kill. As Luther peremptorily, *lex non damnans est ficta & pitalis lex*. On the contrary, the proper office of the Gospell, is to preach ^e glad tidings vnto the poore, to comfort all that mourne, to bind vp the broken hearted : In a word, to conuert soules, and to giue life. So Saint ^f Iohn in his Gospell expressly, *the law was giuen by Moses, but grace came by Iesus Christ*. As ^g thus accurately to distinguish betweene the Law and the Gospell is *sapientiarum sapientia*, the wisdom of all wisdom, quoth ^h Martine Luther. It is obserued pretily, that the ceremonies of the Law were first in their prime, *mortales* ; after in Christs age, *morina* ; last of all in our time, *mortifera*. But it may bee said as truly that euery letter of the morall Law, yea iot or tittle thereof, is able to kill all mankind ; for it is, saith our Apostle, *the ministration of death*, and that in

- foure respects, as {
1. ⁱ Reuealing our sinne. Rom. 3. 20.
 2. ^k Encreasing our sinne. Rom. 7. 8.
 3. Accusing vs of sinne. Ioh. 5. 45.
 4. Condemning vs for sinne. Rom. 6. 23.

But the Gospell is *the ministration of righteousness*, like Iohn the Baptist, pointing out the Lambe of God who taketh away the sinnes of the world ; assuring our conscience that ^l there is no condemnation to them that are in Christ. As ^m Augustine most diuinely : *Quod lex operum minando imperat, hoc fidei lex credendo imperat*.
ⁿ When the law calleth vpon thee for thy debt ; crying, pay that thou dost owe : the Gospell acquits thy bonds, and saith vnto thy soule, *Thy sinnes are forgiven thee*. For the law of the spirit of life which is in Christ Iesus, hath freed

^a Rom. 7. 12.

^b 2 Cor. 2. 16.

^c Calvin.

^d See Luther loc. com. tit. de legis vsu theologico & spirituali.

^e Esay. 64. 1.

^f Cap. I. vers. 17

^g Loc. com. tit. de necessitate discrim. inter Legem & Euangel.

^h Aquin.

ⁱ Caietan. Nistimur in re-titum.

^j Rom. 8. 1.

^k De spirit. & lib. cap. 13.

^l Luther loc. com. tit. de discrim. iust. legal. & Euangel.

freed thee from the law of sinne and death : Rom. 8. 2.
See Epistle Sunday following.

If the ministration of death] As the Gospell is more
gratious then the Lawe ; so likewise more glorious,
and that

^h *Aquin.*

In respect of

Countenance : ^h For it is more ho-
nourable to bee the Minister of
Mercie , then an Executioner of
Iudgement. A deaths man is ac-
counted base , but the very feete
of such as bring glad tidings are
beautifull.

Continuance : For *Moses glorie* is
abolished and done away , but the
Gospels ministerie remaineth. All

ⁱ *Ambros. An-
selm. Marlo-
rat. in loc.*

^h *Mat. 11. 13.*

ⁱ *Theoderet.*

*apud Occumen.
& Primasius
in loc.*

Moses glorie was but a ⁱ type of Christs glorie : now
the substance being come , the shadowe vanisheth.

^h *All the Prophets and the Lawe prophecied vnto Iohn :*
but trueth and grace came by Iesus Christ, Iohn 1. 17.

ⁱ Looke then how farre the Sunne doth obscure the
lesser lights ; euen so farre the Gospell exceeds in glory
the Law. For when that which is perfect is come, that which
is imperfect is abolished : 1. Cor. 13. 10.

The Gospell, MARKE 7. 31.

*Iesus departed from the Coasts of Tyre and Sydon,
and came vnto the sea of Galile , through the midst
of the ten Cities , and they brought vnto him one that
was deafe , &c.*

^m *Scotus pro-
log. 1. sent.*

Among many, there bee ^m two maine demonstrati-
ons of Christs diuinitie : the words of his Pro-
phets, and the workes of himselfe. Both are met toge-
ther

ther in ^a this place ; for it is shewed here by S. Marke, that he wrought at ^a one time, with one word, and that a ^p litle word too, great wonders ; and that according to the prediction of his Prophet ^a Esay, then shall the eyes of the blind be lightened, and the eares of the deafe bee opened. If any then want euidence to proue that Christ is God, let me say to him, as it was once said vnto Peter and Andrew, ^r come and see.

The whole may bee deuided into three principall parts, answerable to three principall parties expressed in the text, namely,

The partie <
 Cured : One that was deafe, and had an impediment in his speech.
 Curing: Christ, And when hee had taken him aside, &c.
 Procuring: Who brought the patient vnto Christ, and prayed to put his hands vpon him.

Iesus departed from the Coasts of Tyre and Sidon, and came vnto the sea of Galile] Christ was not a perpetuall resident in one benefice ; but hee ^r went about from Coast to Coast, doing good, and healing all that were oppressed of the diuell. By which example we may learne to be ^r diligent and industrious in our seuerall callings, and that ^a we should not expect vntill other vpseeke vs, but that wee should seeke, yea ^r serue them in loue, doing good vnto all men, especially to them which are of the household of faith. Galat. 6. 10.

And they brought vnto him] In these neighbours of the deafe man, ^r interpreters haue noted a liuely patern both of faith and of loue. First of faith, in that hearing of Christ they beleeued, and in beleeuing they came to him, entreating fauour, not for themselues onely, but for their sicke friend also: being assured that the worlds Sauour could with a touch easily cure him. ^r Here then are foure degrees of a iustifying faith, according to that, Rom. 10. 13. Who soeuer shall call vpon the name of the

^a Pega in lod.
^o Fenus ser. 5.
 in loc.
^p Verbulu minimo: Cofter.
 in loc.
^q Cap. 35.
 vers. 5.
^r Iohn 1. 39.

^r Act. 10. 38.

^r Kilius in loc.

^a Ardens.

^r Galat. 5. 13.

^r Luther. Heming. Culman.

^r Sarcenius.

^a Heb. 4. 16.

^b Ferus serm. 3.
in loc.

^c Zopper. con. 1.
in loc.

^d Luk. 6. 36.

^e Psalm. 41. 1.

^f Ardens.
Coster.

the Lord shalbe saued? but how shall they call on him, in whom they haue not beleueed? And how shall they beleue in him, of whom they haue not heard? and how shall they heare without a Preacher? and how shall they preach, except they bee sent? The first step is to heare Christs word; the second, so to heare, that wee beleue; the third, so to beleue, that wee dare ^a goe boldly to the throne of grace; calling on him in whom we beleue: the fourth is, so to call and aske, that our request may bee granted, and our selues saued. Againe, their action was full of loue; first, in that they brought him vnto Christ. ^b Secondly, for that they deferred not this good worke, but instantly brought him, as soone as Christ was in the midst of their Coast. Thirdly, for that they were not cold tutors in his behalfe, but earnest petitioners vnto Christ, that he would put his hands vpon him. Hereby ^c teaching vs how to demeane our selues toward our sicke neighbours, and distressed friends: insinuating that it is not enough to wish well, or speake well, except wee doe well vnto them: and that wee must not onely labour to helpe them our selues, but also when need shall require, to procure other of greater skill and abilitie to giue them further contentment and ease. There bee many motiues vnto this good office; but especially two; namely, Gods precept, and promise. Precept, ^d be yee mercifull, as your Father is mercifull. Promise, ^e Blessed is he that considereth the poore and needie, the Lord shall deliuer him in the time of trouble. See Gospell Sund. 4. and Epist. Sund. 2. after Trinitie.

One that was deafe, and had an impediment in his speech] As dumbe hee could not aske, as deafe hee could not heare counsell and comfort for his good. ^f In which respect hee was in a more miserable case then either the blind, or the leper, or the lame: for they made their grieve knowne to Christ in crying, O Iesu the sonne of David haue mercy on mee; and heard also what hee said vnto them; O sonne, be of good cheere, thy sinnes are forgiven

uen

uenthee. Whether we construe this of spirituall or bodily deafenesse, it was occasioned by ^s Saran, and bred by sinne. The diuell as a murdering theefe, comming to steale from vs our soule, the most pretious iewell in all our house, labourerth especially to stop our eares, lest we should heare that which is for our good, and to close our mouthes, lest we should call for that which is for our good. In which regard Sathan is termed in ^h another text a dumbe and a deafe diuell. Not ⁱ *formaliter* (as the Schoole doth speake) for he is a roaring Lion: but ^k *causaliter*, as making other dumbe. See Gospell 3. Sunday in Lenc.

Sathan then is *impellens causa*, but *Adam* our first parent ^l *contrahens*. Hee was deafe when he did not obey Gods expresse commandement; and dumbe, when he did not reprehend his seduced and seducing wife. Deafe, when he did not heare the voice of God, *Adam, where arte thou?* Dumbe, when he did not vpon that summons ingenuously confesse his sinne. Now the ^m Scripture telleth vs plainly, that in *Adam* all men haue sinned, and therefore all of vs are by nature ⁿ borne deafe, and dumbe, not able to heare, much lesse to speake what we should, as we should, vntill Christ open our dull eares, and vnloose our stammering tongue with his *Ephata* from aboue.

^o Some Postillers obserue Saint *Markes* order and method; first mentioning a lesser euill, *one that was deafe*: then a greater, *and had an impediment in his speech*: according to that of the ^p Wise-man; *he that contemneth small things, shall fall by little and little.* The ^q Preachers of the word are they who bring this deafe and dumbe man vnto Christ; he therefore that hath eares to heare, let him heare. For ^r that man is *deafe* who stops his eares at the Gospell; and *mute*, who will not open his lips that his mouth may shew forth Gods praise. Concerning their estate which are corporally deafe and dumbe: men ought to iudge charitably, knowing that the ^s waies of

^s *Theophylact.*

^h *Luk. 11. 14.*
ⁱ *Ludol. de vit. Christ. part. 1.*
^k *cap. 73.*
^l *Cajetan, in Luc. 11.*

^m *Vide Hieron. & Panigrol. in loc.*

ⁿ *Rom. 5. 12.*
^o *1. Cor. 15. 22.*
^p *Melanct. & Kilius in loc.*

^q *Pont. in. Dietz.*

^r *Ecclesiast. 19. 1.*
^s *Euseb. Emif. Hom. in loc.*

^t *Arboreus in loc.*

^u *Rom. 11. 33.*

^c 1. Ioh. 2. 27.

Apocalyp. 2. 7.

^d Galat. 4. 6.

^e Rom. 8. 16.

^f Ibidem.

vers. 16.

^g Kilian in loc.

^h Iam. 5. 16.

ⁱ Chrysost. Ho-

mil. 14. ex Mat.

cap. 6.

^j Thom. 28.

quaest. 82. art. 7.

^k 1. Tim. 2. 1.

^l Mat. 5. 44.

^m B. Barlow:

sermon at

Hampton

Court: Sept.

21. 1606.

in Act. 20. 28.

ⁿ Maldonat.

^o 2. King. 5. 11.

^p Sacerius.

of God are past finding out; who being infinitely rich in mercy doth exact but little where hee giues a little. The ^a spirit of the Lord happily speakes vnto them, and ^a crieth in them Abba father; ^a helping their infirmities, and ^a witnessing with their spirit that they be the sons of God. See Hierom. *exposit. prior. in Galat. cap. 3. Concil. Carthag. 4. Can. 76. Zepper. con. 3. in loc.*

They prayed him] A ^a paterne of the precept, ^a pray one for another. It is ^b necessity makes a man pray for himselfe; but it is charity moues a man to pray for another. ^c Now that deuotion is most acceptable which is not forged by dissimulation, nor forced by constraint; but ariseth out of pure zeale to God, and meere loue to men. It is our duty therefore to pray, not for our selues onely, but for others also; for ^d all men, euen our ^e enemies, earnestly beseeching Christ to put his blessed hands vpon them, albeit they desire to lay their violent cursed hands vpon vs.

To put his hands vpon him] There is a twofold *ἐπίθεσις* *ἡ χειρὸν*, mentioned in holy Scripture; ^a *confirmatoria*, & ^a *curatoria*: the first vsed in ordaining Presbyters, as 1. Tim. 4. 14. and 1. Tim. 5. 22. The second in blessing and healing the people, Mat. 9. 18. and 19. 13. Now the friends of this patient entreated Christ to put his hand vpon him; ^a either knowing that he cured other *impositionem manuum*, as the blind man, Mark. 8. 23. 25. and the crooked woman, Luk. 13. 13. or else for that the Prophets and holy men of God vsed in helping and healing the sicke, to lay their hands vpon them. A ceremony not vnknewen vnto the Gentiles, as it is apparent by the speech of ^a Naaman the Syrian; *I thought with my selfe, the Prophet will surely come out, and stand, and call on the name of the Lord his God, and put his hand on the place, and heale the leprosie.*

And when he had taken him aside from the people] Sundrie Diuines haue sundrie deuices in expounding this clause. Literally, ^a some thinke that hee caried him aside from

from the prease, that he might the better attend the businessse out of the throng. ¹ Other, for that among so many, some would bee regardlesse and irreuerent spectators. ¹ Other, that he might pray more deuoutly, while he did the cure. ² Most are of opinion that he did so to shun all ostentation and vaine glory. ³ *Mystically*, none are cured by Christ, but such as hee puts apart, drawing them out of Babylon, Apocalyp. 18. 4. out of Sodome, Gen. 19. 6. from out of the broad way, Matth 7. 13. to his little flock, Luk. 12. 32. that they may be men in the world, not of the world, Ioh. 15. 19. & 17. 16.

He put his fingers into his eares, and did spit, and touched his tongue] Christ could haue cured this man, as he did many, with his bare word; according to that of the ^o Centurion, *speake the word only, and my seruant shall be healed*: but he did vse feete, finger, spettle, tongue; ^p to shew that all the parts of his humane nature being vnited vnto the Diuine, were Salutiferous, euen the true meane whereby men are holpen in all their sicknesse. He carried all our sorrowes, and cured all our sores. Or happily Christ vsed these things, at this time, ^r lest wee should tempt God in neglecting ordinarie meanes. Or to ^r shew that it was the finger of God, as Luke 11. 20. *If I by the finger of God cast out diuels*. And so this man was healed euen by the same hand that made him. Or insinuating that hee wrought this cure by his ^r power and wisdom: the first signified by his finger, the second by spettle. *Mystically*, the finger of God is the spirit of God: for whereas S. ^a Luke saith, *if I by the finger of God cast out diuels*, S. ^a Matthew hath, *If I cast out diuels by the spirit of God*. Our blessed Saniour therefore did put his fingers into the deafe mans eare, to ^r signifie that the preaching of the word to mens outward eares only, without the secret operation of the spirit speaking inwardly to their hearts, is not available to saluation. Albeit Paul plant, and Apollos water, only God giueth encrease, 1. Cor. 3. 6. Here some Friars are so conceited,

¹ Euthymius.

¹ Calvin. apud

Marlorat.

^m Chrysost.

apud Thom.

Theophylact.

Ardens.

Jansen.

² Hieron.

Eu'eb. Emif.

Culman.

Pega.

^o Matth. 8. 8.

^p Theophylact.

Enthym.

Arboreus.

¹ Esay. 52. 4. 5.

² Sarcenius.

^r Vega.

^r Panigarel.

^o Cap. 11. 10.

² Cap. 12. 28.

^r Petrus ser. 4.

Zopper. ser. 1. in loc.

as to tell all the fingers on Christs hand, and euery ioynt of the same : but I cannot finger this lesson, I referre you therefore to *Iacob de Vorag. ser. 1. in loc. Pontan. Bibliothec. Concion. tom. 4. fol. 199.*

^z *Euseb. Emis.
& Vega, in loc.*

^a *Beda.
Jansen.
Pontan.*

^b *Psal. 121. 1.*

^c *Ludolphus.
Iacob. de Vo-
rag.*

^d *Psal. 84. 6.*

^e *Apocal. 21. 4*

And looked vp to heauen] ^{*} To shew that he was our mediatur and aduocate with God our Father in Heauen. Or ^{*} intimating that euery good and perfect gift is from aboue, comming downe from the Father of lights : and therefore we must in all our sicknesse expect health and ease from heauen, saying with *Dauid*, ^b *I will lift vp mine eyes vnto the hills, from whence commeth my helpe : my helpe commeth euen from the Lord, which hath made heauen and earth.* Or hee looked vp to heauen ; ^c hereby teaching vs to set our affections on things which are aboue, *Coloss. 3. 2.* In this ^d vale of misery we are subiect to deafnes, and dumbnes, and infinite other infirmities of minde and body : but in Hierusalem aboue, there ^e is no more dying, nor crying, but all teares shall be wiped away from our eyes, and sorrow from our hearts. And therefore let our conuersation be in heauen, as hauing in it our best friend, or best treasure, best helpe, best home.

Happily some will obiekt, that lifting vp of the eyes, and sighing, are gestures of one that prayeth, and makes a sute : but Christ could haue wrought this myracle without praier, or helpe from other. It is true Christ could, and often did cure without praier : yet in some cases, and at some times he did vse to pray for two reasons especially. First, that all the world might know that he was sent from God, euen from the bosome of his Father in heauen. And this reason is rendered by himselfe, *Ioh. 11. 41. 42. Iesus lift vp his eyes, and said, Father, I thanke thee, because thou hast heard me. I know that thou hearest me alwaies ; but because of the people : hat stand by, I said it, that they may beleue that thou hast sent mee.* Secondly, for our ^e example, teaching vs how we should desire God to loose our stammering tongues, and open our dull eares : ^{*} instructing Physitians also to pray while

^f *Beda.
Theophylact, in
loc.
Idem Greg.
Hom. 10 in
Ezechiel.
g Euthym. in
loc.*

while patients are vnder their cure, that the God of heauen would blesse their handy worke.

And sighes] He did not this as doubting of his cure, but to shew first, that hee was very^h man, subiect to weeping and passion as we are, yet without sin: Hebr. 4. vers. 15. Secondly, to manifest hisⁱ compassion and pitie towards distressed men; hee that said, ^k Blessed are the pitifull, is such an high Priest^l as is touched with the feeling of our infirmities. And by this example teaching^m vs also to weepe for the weaknesse and wickednesse of our brethren. Thirdly, to demonstrate theⁿ greatnesse and grievousnesse of sinne, which is not cured but by the sighing and suffering of the sonne of God. In more particular, ^o some note that Christ did not sigh vntill hee touched the patients tongue, which is an vnruely euill, an^p open sepulchre, ^q full of deadly poison, a world of wickednesse.

And said vnto him Ephata, that is to say, be opened] He did sigh as a man, but^r command as God: vsing neither the subiunctiue, nor optatiue, but^s imperatiue moode: Bee opened. The word Ephata was vulgar in that countrey; ^t by which it doth appeare that hee did not vse it as a charme, placing extraordinarie power or confidence therein: but that it was his owne will, and proper vertue that wrought the miracle. This (as ^u Maldonate the Iesuite censureth) is a mad glosse. Yet his old friend ^x Iansenius is so well in his wits as to receiue it, and so would hee too, but that it maketh against their superstitious vsing of the word Ephata in their popish exorcisme before Baptisme. The Papists, as being masters of ceremonies, or rather indeed slaues, obserue 27. ceremonies in their administration of holy Baptisme: namely, twelue going before Baptisme, siue in the action, and other siue following after, as Bellarmine doth marshall them in his booke *De Baptismo*, cap. 25. 26. 27. Now the ninth ceremonie before Baptisme is applying of spittle to the nostrels and eares of the Infant, and saying Ephata

^h Bada: Quasi
Dens curauit:
quasi homo in-
genuit.

ⁱ Ferns, ser. 4. in
loc.

^l Idem Beza.

^k Matth. 5. 7.

^l Heb. 4. 15.

^m Ludolphus.

Iansen.

ⁿ Jacob. de Vo-
rag. serm. 1.

^o Vega.

^p Psal. 14. 5.

^q Iames 3. 8. 6.

^r Possil. cum
Glossis & figu-
ris. Idem Bada,
Ferns, & alij.
^s Zuinglius.

Iansen.

Maldonat.

^t Bullinger.

apud Marlorrt.

^u Com. in loc.

^x Concord.

euangel. cap. 62.

¹ E. *Uarni. de baptismo, cap. 25. & Rhem. in loc.*

² Thus his Maiestie reports: premonition, p. 33.

² *Ioh. 9.*

^b *Episc. Eli. respons. ad Card. Bellarm. Afol. pag. 154.*

^a *Lib. de Baptismo, cap. 25.*

^d *Exhortatio auditorum: ut aures aperiant. ut est in argument. ejusdem capituli.*

^e *Dr. Fulke in Marke 7. 34.*

be opened. And for the lawfulness of this ceremonie ⁷ they cite Christs example, and S. *Ambroses* authoritie. To the first our men answered, that it is an apish tricke, rather in-scorne, then imitation of Christ. And therefore the noble mother of our gracious Soueraigne K. *James* enioyned the popish Archbishop at his baptism to forbear this idle ceremonie; saying, *that shee would not haue a pockie Priest to spit in her childes mouth.* Our blessed Sauour here did not administer the sacrament of baptism; why then I pray, should they not annoint the eyes of the baptised infant with clay, so well as his nostrils with spittle? for Christ in the ^a Gospell opened the eyes of a blind man with clay; the which is so significant, and happily more sweete then vnsauorie flauer of an vnwholesome shaueling. Againe; suppose this action of Christ were sacramentall, (a thing which neither they can aske modestly, nor wee grant iudiciously) yet herein ^b they doe not imitate Christ; for hee did apply spittle to the mouth of this patient, but they doe this vnto the nostrils of the child to bee baptised. As for S. *Ambroses* authoritie, there bee two places in his workes vrged in this argument. The first is cited by ^c *Bellarmino*, and that is in *Tom. 4. Ambros. lib. De ijs qui mysterijs initiantur, cap. 1.* Where by way of preface onely the learned Father ^d exhorteth his auditors that they would open their eares vnto his speech, as the deafe man had his eares opened in the Gospell. The second is quoted by the *Rhemists* in their Annotations vpon this text, and that is *lib. 1. de sacramentis, cap. 1.* Where S. *Ambrose* mentioneth indeed a needlesse ceremonie vsed in his age, namely, that the Priest touched the nostrils and eares of him that was baptised; and the truth is ^e euen at that time, there were many superfluous and burthenous rites in the Church; of which *Augustine* complained in his 118. and 119. epistle to *Iannarius*. But S. *Ambrose* speaks not in that chapter of exorcismes vsed in the ministration of Baptisme, nor of spittle, nor of the word *Ephata*: which as

¶ one speakes, are *nuga palam in baptisimi probum effranti licentia innecta.*

And straight-way his eares were opened, and the string of his tongue was loosed, and he spake plaine] & Two things illustrate Christs omnipotent power in acting this miracle: Celerity, for that hee did it so suddenly: Perfection, for that hee did it so soundly. For the first, it is said in the Text, *Straight-way.* Otherwise it might haue beene thought that his disease went away of it selfe, or that it was cured by some other. And for demonstration of the second, his thicke eares were opened, and the strings of his stammering tongue loosed in such sort, that hee did not onely speake, but speake *plainly*, that is, rightly and readily. For he that said in the beginning: Let there be lights in the Firmament, and it was so: let the waters bee gathered together, and it was so: Let the Earth bud, and it was so: said heere, *Be opened, and immediately the deafenid heare, and the dumbe speake.* ^b Mystically, men are loosed from the shackles of Sathan and sinne by the commandement of Christ, and preaching of his word. And therefore Christ in healing this patient, first opened his eares and then vntied the string of his tongue: ⁱ because we must heare well, before we can speake well. He that will open his lips that his mouth may shew forth Gods praise, must be swift to heare, slow to speake: *Iam. 1. 19.*

And hee commanded them that they should tell no man] Heereby shewing the difference betweene the giuer of a benefir, and the receiuer. Hee that doth a good turne must instantiy forget it: hee that receiueth, alway remember it. According to that of ^k Seneca: *Beneficium qui dedit taceat, narret qui accepit.* ^l *Hac scilicet inter duos beneficij lex est, alter statim obliuisci debet dati, alter accepti nunquam.* Againe, there is a time for all things, a time wherein Christ would haue his myracles knownen, and a time wherein hee would haue them vnknownen.

^f Calvin. Instit. lib. 4. cap. 15. §. 19.

^g Maldonat. in loc.

^h Heming.

ⁱ Pontan.

^k De ben. lib. 2. cap. 11.

^l Eiusdem lib. cap. 10.

^m Calvin.
Heming.
Zepper.

But the more he forbade them, so much the more a great deale they published.] The particular publishing of this myracle, contrary to Christs expresse commandement, was rather immoderate^m zeale, then an imitable vertue. See Gospell, 3. Sunday after Epipha. But their generall praising of God, in saying *he hath done all things wel*, is very commendable. For

In him selfe: Matth. 19. 17. None good but God.

God is good

Toward other, in his
ⁿ workes of

Creation.
Preseruation.
Redemption.
Glorification.

ⁿ Pontan.

^o Gen. 1. 31.
^p Contra Fals.
Man. li. 21. c. 5.

^q Wisdom. 8. 1.

^r August. ad
Simplic. lib. 2.
quest. 1.

^t Granat. in
euangel. Dom.
1. Advent.

^u Matt. 5. 12.
^a 1. Cor. 2. 9.

In his Creation *all well*, making of nothing all things, and those good, yea ^o very good. In consideration whereof ^p Augustine said sweetly: *Cum opera dei considero, moueor ineffabiliter laude creatoris illorum, qui prorsus ita magnus est in operibus magnis, ut minor non sit in minimis.* In his preservation *all well*, ^q ordering all things comely, disposing not onely that which is good, but also that which is euill, yea the very diuell, vnto good ends. ^r *Eti- am spiritibus malis bene utitur Dominus, ad vindictam malorum, vel ad bonorum probationem.* In his redemption *all things well*, & far better then in his Creation. ^t *Illic sua nobis dedit, hic vero seipsum contulit, non tam in dominum quam in pretium & sacrificium.* All things well, yea best of all in his glorification, giuing vs ^u a great reward, yea so great as ^a mans eye neuer saw, neither eare heard, neither heart conceived.

The Gospell and Epistle well agree: *The spirit giveth life*, saith Paul: the deafe man had *his eares opened by the finger of Christ*, saith Luke. By the Gospels ministry men are made Gods Epistle, saith Paul: by the word of Christ the deafe did heare, and the dumbe speake, saith Luke. *If we be able vnto any thing, the same commeth of God*, saith Paul. *He hath done all things well*, saith Luke. Let vs therefore pray with the Church:

Almighty

Almighty and everlasting God, which art alwaies more ready to heare, then wee to pray, and art wont to giue more then either wee desire or deserue; powre downe vpon vs the abundance of thy mercy, forgiving vs those things whereof our conscience is afraid, and giuing vnto vs that, that our praier dare not presume to aske through Iesus Christ our Lord: Amen.

The Epistle, GALAT. 3. 16.

To Abraham and his seede were the promises made, &c.

THIS Epistle consists of three parts: a

{	Proposition, <i>To Abraham and his seed were made the promises, &c.</i>
	Exposition, <i>This I say, &c.</i>
	Opposition, <i>Wherefore then serueth the Law, &c.</i>

The maine drift of all this Epistle to the Galathians, is, to shew ^a that a man is not iustified by the workes of the law; but by faith in Iesus Christ. Which our Apostle prooues accurately: 1. by reasons of ^x experience: 2. from ^y Abrahams example: 3. by manifest text of ^z holy writ: lastly, by manifold apt similitudes and testimonies humane; ^a Brethren I speake as men doe. The first wherof is the comparison of a mans will; and his argument is from the ^b les- ser vnto the greater, (as Logicians speake.) The testa- ment of a man after it is confirmed, may not be broken or abrogated; Ergo much lesse the testament of God. Hee doth argue therefore thus:

The Testament of God confirmed, cannot be dis- annulled:

The promises made to Abraham and his seed, which is Christ, are his Testament confirmed; Ergo, they cannot be disannulled.

^a Cap. 2. v. 16.

^x Ibid. ver. 20.

^y Cap. 3. 6.

^z Ibid. vers.

11. 12.

^a Pers. 15.

^b Sacerius.
Caluin. Aretius.

^c Luther &
Perkins in loc.

^d Mat. 7. 11.

^e Cap. 35.

^f Tertullian
aduersus Her-
mogen.

^g I. Cor. 2. 14.

^h Epist. ad
Magnum orat.
Roman.

ⁱ Deut. 21. ver.
11. 12. &c.

^k Aemilius Sil-
uius Epist.
Sigismund.
Duc. Austria.

^l Hieron. vbi
sup. & Aquin.
lect. 6. in Gal. 3.

^m Hieron. con-
solat. ad Pam.
tom. 1. fol. 165.

ⁿ Cant. 2. 6.

^o D. Edeser.
duty of a king.

^c Hence we may learne, that it is lawfull to speake in Sermons as men doe, citing testimonies of humanity for illustration of points in Diuinity, reasoning from things earthly to things heavenly. So Christ in the ^d Gospell, *If ye which are euill can giue to your children good gifts, how much more shall your father which is in heauen giue good things to them that aske him?* So Peter, Acts 5. 29. *wee must obey men; Ergo much more God.* So the Prophet ^e Jeremy speaking in the Lords name, *the Recabites obeyed their father; how much more ought yee to haue obeyed me?* ^f Philosophers are the patriarkes of heretickes, enemies of the Gospell, as ^g not vnderstanding the things of the spirit of God: and therefore to conuince their conscience by naturall reason, is to cut off *Goliaths* head with his owne sword, saith Saint ^h Hierome. *When thou shalt goe to warre against thine enemies, and the Lord thy God shall deliuer them into thine hands, and thou shalt take them captiues, and shalt see among the captiues a beautifull woman, and hast a desire to take her for thy wife, then shalt thou bring her home to thine house, and shee shall shau her head, and pare her nailes.* Humane learning is the Grecians *Helena*, full of admirable beauty; ^k *Chima facies si videri possit, pulchrior est quam lucifer aut hesperus.* And therefore wee may not admit her into the Diuinity schooles. ^l vntill her haire be shaued, and her nailes pared; vntill her superfluous idle conceits, and vnprofitable trickes of ornament are taken away. ^m But when of a Moabite thou hast made her an Israelite, accompany with her and say; ⁿ *her left hand is vnder my head, and her right hand doth embrace mee.* Let vs ascribe to Philosophy, *summa, sed s. n. a.* For the wisdom of man, to speake the best of it, is but a learned kinde of ignorance; which yet being bridled and guided by the spirit of God, may be wrought (as ^o one well obserued) to speake like *Balaams Asse* to good purpose. To quote then in the Pulpit authorities of Poets, and Philosophers; or as heere Saint Paul, the positions of Lawyers and politicians, is not so common

common as commendable, when it is done reuerently without ostentation, and iudiciouſly for the better vnderſtanding of the text, and more cleere declaration of the truth.

To Abraham and his ſeed] Wee read of 9 three teſtaments in holy Bible; to wit, Abrahamicall, Genef. 12. Moſaicall, Exod. 24. and the new Teſtament, Ier. 31. Heb. 8. Now the firſt and laſt howſoeuer they differ in^r circumſtance, yet they bee the ſame for ſubſtance. So Zacharias in his hymne, *Bleſſed be the Lord God of Iſrael, for hee hath viſited and redeemed his people, as hee ſpake by the mouth of his holy Prophets euer ſince the world began; to performe the mercy promiſed to our forefathers, and to remember his holy covenant, to performe the oath which hee ſware to our forefather Abraham, &c.* And the bleſſed Virgin in her magnificat; *Hee remembring his mercy hath holpen his ſeruant Iſrael, as hee promiſed to our forefathers, Abraham, and his ſeed for euer.* Chriſt is the Paſchall Lambe, 1. Cor. 5. 7. ſlaine from the beginning of the world, Apocalip. 13. 8. And ſo the Patriarkes and old Fathers were ſaued by faith, ^cin Chriſtum promiſſum: as we now by faith in Chriſtum miſſum.

Were the promiſes made.] Saint Paul ſpeakes plurally, ^tbecause they were made ſometime to Abraham, & ſometime to his ſeed, and ſometime to both: or becauſe they were^urepeated often to Abraham, as Gen. 12. 4. Gen 15. 5. Gen. 22. 18. And therefore called *promiſes* in the plurall, although in ſubſtance they were but one promiſe.

Hee ſaith not in his ſeeds, as many; but in thy ſeed, as of one, which is Chriſt.] The Iewes except againſt this interpretation of Paul, and ſay, that the ſingular number is heere put for the plurall, one for many. So Saint^x Hierome doth auow, that hee could neuer finde this word in the plurall number; and therefore Paul in this argument may ſeeme to ſpeake more ſubtilly then ſoundly. Yea, that which is worſe, the Ieſuite^r Em. Sa. thinks him (as hee ſpeakes of himſelfe, 2. Cor. 11. 6.)

^p Mr. Deering
lett. 20. Heb.
^q Illyric. Clau.
ſcript. verb.
teſtaments.

^r Tempori di-
ſtantia, pateſa-
ctionis perſpi-
cuitate, promiſſi
benedicti ſemi-
nis exhibitione.
Illyric. ubi ſup.

^s Kalium in loc.

^t Perkins in
loc.

^x Expoſit. prior.
in Epiſt. ad Gal.
cap. 3.

^r Notat. in loc.

^a Lusher in loc.^a Caetan.
in loc.^b Flyric. ubi
suo. in verb.
semen.^c Gen. 21. 10.
& Galat. 4. 30.^d Arctius in loc.^e Olenian. de
substantia
sæc. part. 1.
art. 1. E. asm.
paraphr. in loc.
Seminis enim
nomine nō
Christus per se.
sed cum suo cor-
pore coniunctus
est intelligen-
dus. Beza.^f Verj. 9. & 29.

rude in speaking. ² Answer is made, that our Apostle wrote Apostolically, construing the Scripture by the ^a same spirit by which it was originally penned. And whereas it is objected that the word *seed* is a noun collective, signifying all *Abrahams* posterity; ^b Divines answer, that it is used often onely for one, so well as for all, or many. For *Eve* said of *Seth*, *God hath given me another seed*, Gen. 4. 25. that is another sonne. Secondly, the ^c Scripture reports expressly, that *Ismael*, *Abrahams* son, was cast out, and not made heire with the blessed seed. See *Galatin. de arcan. cat. verit. lib. 5. cap. 13.* & *Marlorat in loc.* Or as ^d other acutely, there is *semen redimendum*, and that is *collectivum*; and *semen redimens*, and that is *unicum*.

Wee receive therefore this exposition of *Paul*, acknowledging Christ to bee this one particular seed and sonne of *Abraham*, in whom, and by whom the nations of the world are blessed: eternall inheritance being first granted vnto him, and so conueied vnto such as ^e beleeue in him. As our Apostle concludes in this ^f Epistle; *If yee be Christs, then are ye Abrahams seed, and heires by promise.* See *Benedictus*.

This I say] *Paul* in the former verses hath laid downe two propositions; one, that testaments of men confirmed may not bee broken: another, that the promises were made to *Abraham* and his seed, which is Christ. Now what of all this, may some say? Hee doth expound himselfe therefore, *this I say*; that is, the drift and intent of all my speech is to shew that the covenant or testament ratified by God can not bee frustrated. And secondly, though it might so bee, yet that the Law could not abrogate the same: Which he proues by two reasons especially.

First, from the circumstance of time: *the law which began foure hundred and thirty yeeres after doth not disanull, &c.*

Secondly, from the nature of a testament, donation or legacie: *for if inheritance come of the Law, it cometh*

meth not of promise; but God gaue it to Abraham by promise.

The Law which began afterward] The Iewes obiekt and say, that God mistrusting his owne promises as insufficient to iustifie, further added a better thing; that is to say, the law, whereby men might be made righteous. Our Apostle doth answere by demonstration. *Abraham* obtained not righteousnesse before God through the Law, because there was no Law when hee liued; and if no Law, then assuredly no merit. What then? Nothing else but the meere promise, which *Abraham* beleueed, and it was imputed to him for righteousnesse. ^h If a rich man not constrained thereto, but of his owne good will, should adopt one to bee his sonne, whom hee knoweth not, and to whom hee doth owe nothing, and should appoint him heire of all his lands and goods; and then after certaine yeeres should lay vpon him a law to doe this or that; hee cannot now say that hee deserued this benefit through his owne workes, seeing hee receiued it of meere fauour many yeeres afore: so God could not respect our deserts going before righteousnesse, for as much as the promise was made 430 yeeres afore the Law. Wherefore, saith ⁱ *Luther*, if thou wilt rightly diuide the word of truth, accustome thy selfe to separate the promises and the law so farre asunder as heauen and earth, as the beginning of the world and the latter end; that when the Law cometh and accuseth thy conscience, thou maiest answere; *Lady law, thou comest not in season, for thou comest too soone; t'is yet untill 430 yeeres bee full expired, and when they are past, then come and spare not. But if thou come then, it wilbe too late, for then hath the promise preuented thee 430 yeeres; to which I assent, and sweetely repose my selfe in the same. Therefore I haue nothing to doe with thee, for I liue now with the beleueing Abraham; or rather since Christ his seede is reuealed and giuen vnto me, I^k liue in him, who is my^l righteousnesse, sanctification and redemption,*

^g Galat. 3. 6.

^h *Luther in loc.*

ⁱ *Vbi sup.*

^k Galat. 2. 20.

^l 1. Cor. 1. 30.

tion. Inheritance commeth on Gods part by promise, not on our part by performance.

It is objected against this accurate computation of time, Gen. 15. 13. *Know for a suertie that thy seed shall bee a stranger in a land that is not theirs foure hundred yeeres, and shall serue them.* Answer is made by S.^m Augustine, and ⁿ other, that Moses in that text speakes of the time that was from the beginning of *Abrahams* seed, or birth of *Isaac*, to the beginning of the Law: but *Paul* in this text, of all the time that was betweene the giuing of the promise, and the giuing of the law. Now the promise was made to *Abraham* when hee was seuentie and fife yeeres old, Gen. 12. 4. And *Isaac* was borne when *Abraham* was a hundred yeeres old, Gen. 21. 5. that is, 25 yeeres after the first promise. And from the birth of *Isaac*, vntill the children of *Israel* were deliuered out of *Egypt*, at which time the Law was giuen (as *Oecumenius*, *Aquinas*, *Arctius* exactly reckon according to Gods owne records) were 405. yeeres, in all 430. as *Moses*, Exod. 12. 40.

For if the inheritance come of the law, it commeth not now of promise, but God gaue it, &c.] This argument is plaine: for naturall reason, although it be neuer so blind, compelleth vs to confesse, that it is one thing to promise, and another thing to require; one thing to giue, and another thing to take. The ^o law requireth and exacteth of vs our workes; on the contrarie, the promise doth offer vnto vs the spirituall and euerlasting benefits of God, offert & adfert, and that freely for Christs sake. Therefore wee cannot obtaine inheritance by the law, P for as many as are of the workes of the law, are vnder the curse: but by the promise; for it saith, ^q in thy seed shall all the nations of the earth bee blessed. ^r If they which are of the law bee heires, our faith is made vaine, and the promise voide, and God a liar. Eternall life is the ^s gift of God, conueied by testament as a ^t legacie, which is not an exaction, but a donation. Heires looke not for lawes

^m Decimit. Dei
lib. 16. cap. 24.
ⁿ Oecumen.
Aquinas. Caetan.
in loc.

^o Luther.

^p Galat. 3. 10

^q Gen. 22. 18.

^r Rom. 4. 14.

^s Rom. 6. 23.

^t Perkins.

lawes or any burthensto belaid vpon them by their fathers wil, but for an inheritance confirmed thereby. Now that we may receiue this legacy, we must bring vnto God nothing but hunger and thirst after it, making suit for it by asking, seeking, knocking. For albeit in our selues all of vs are most vnworthy : yet shall it suffice for the hauiug of this blessing, if our names bee found in the testament of God.

God gaue it to Abraham by promise.] That is, as afore, to Abraham and his seede. For this gift is not priuate, but a publike donation, and Abraham heere must be considered as a publike person, and that which was giuen vnto him, was in him giuen to all that should belecue as he did. If then thou bee'st endued with faith ^u as much as is a graine of Mustard seede, thou art ^x *blessed with faithfull Abraham*. Inheritance of eternall happinesse is as surely thine, as it was his when he belecued : and if thou continue faithfull vnto the end, thou shalt ^y *sit downe with Abraham, Isaac and Iacob in the Kingdome of heauen*, and after this life rest in the ^z *bosome of Abraham* euermore. For whatsoeuer was done to him as the ^a *Father of the faithfull*, is done to them also: that walke in the steps of his faith.

Wherefore then serueth the Law ?] You haue heard of the proposition, and exposition of our Apostle. Now there followeth an ^b opposition against his doctrine, containing a twofold obiection. The first in the 19. verse: *Wherefore then serueth the Law* : The second, verse 21. *Is the Law then against the promise of God ?* To the first, answer is made, that the Law was added because of transgressions. ^c Not for iustification, but for transgression, namely to suppress, and expresse sinne. The ciuill vse of the Law is to punish transgression, and to restraine villany. Good-men are a ^d *Law to themselves*, and so the Law is not giuen vnto the ^e *righteous man*. But almighty God hath ordained Magistrates, Parents, Ministers, Lawes, bonds, to bridle the wicked, at the least to bind Sathan that

^u Luke 17. 6.

^x Galat. 3. 9.

^y Matth. 8. 11

^z Luk. 16. 22.

^a Rom. 4. 11. 12

^b Aquin.
Aretius.
Kilins.

^c Primasius in
lor.

^d Rom. 2. 14.

^e 1. Tim. 1. 9.

^f Max. r.
Saue sancta
Iustitia.

that hee rage not in his bond slaues after his owne lust. And therefore Politicians and States-men haue much esteemed and honoured the very senselesse instruments of iustice. *Baldwin* the great Lawyer called the *Gibbet*, *lignum benedictum*; and the good Emperour ^f *Maximilian* when-so-euer hee passed by the Gallowes, vsually putting off his hat saluted it thus: *All haile holy Iustice.*

^g Tyndal. prol.
in Exod.

^h Killius.

ⁱ Iere. 23. :9.

^k 1. King. 19.
ver. 11. 12. 13.

^l Luther.

The spirituall vse of the Law is to reueale sinne, that a man as in a glasse may behold his ignorance, misery, blindnesse, infirmity, iudgement, death, hell: As a ^g corosie laid vnto an old sore, not to heale it, but to stirre it vp, and make the disease aliue, that a man may feelee in what perill hee stands, and how nigh to deatnes doore. ^h For our natures are so corrupt, that wee could not know them to be corrupt without the Law. Rom. 7. 7. *I knew not sinne* (saith our Apostle) *but by the Law*; for *I had not knowne lust*, except the Law had said, *thou shalt not lust*. ⁱ Is not my word euen as fire, saith the Lord? and like an hammer breaking stones? It is that ^k mighty strong winde, and that terrible earth-quake, *renting the Mountaines, and cleauing the Rockes asunder*, that is, the proud and obstinate hypocrites. *Eliab* as being not able to abide these terrors of the Law, which by these things are signified, couered his face with a mantle. Thus as you see, the Law was added because of transgressions, that is, to restraints them ciuilly, ^l but especially to reueale them spiritually, that men might vnderstand the greatnesse of their finnes, and the iust wrath of God for the same.

^m Oecumen.
Aquinas.
Arden.

Untill the seede came to whom the promise was made] If the daies of the Law should not bee shortned, no man should be saued: and therefore certaine bounds are limited to this Tyrant, beyond the which hee cannot raigne, namely, *the Law was added because of transgressions, untill the seede came*. ^m That is, vntill the time of grace, till Christ in the fulnesse of time was borne. This may

may be construed *literally* : for albeit the law serues to reueale sinne till the worlds end ; ^u yet in respect of the Mosaicall manner of reuealing transgressions , it is added but *untill Christ*. For the law before Christ did conuince men of sinne not onely by precepts and threatnings , but also by Rites and Ceremonies as by washings and sacrifices ; all which assuredly were reall confessions of sinne , and as ^o Paul speakes , *an hand-writing against vs , untill Christ tooke them away , and fastned them upon his Crosse*. ¶ The Prophets and the Law did endure till *Iohn* , and from the time of *Iohn* the Baptist untill this day the kingdome of heauen suffereth violence , and the violent take it by force. *Spiritually* the blessed seede is ^q come when once Christ ^r dwelleth in our hearts by faith. Heere we must begin to say , ^s Now leaue off Law , thou hast terrified and tormented our consciences enough : ^t *All thy waues and stormes are gone ouer vs. Lord turne not away thy face from thy seruant*. ^u *Rebuke mee not I beseech thee in thine anger , neither chasten me in thy displeasure*. When these terrors and troubles come , let the law then be packing out of the conscience , which indeed is added to discover and encrease sinne , yet no longer but *untill the seede come to which the promise was made*. Now must hee deliuer vp his kingdome to another , euen to Christ , whose lippes are gracious , speaking of farre better things then doth the Law , ^x *bringing glad tidings of saluation vnto the Poore , binding vp the broken hearted , preaching libertie to the Captiue , comforting all that mourne , giuing beauty for ashes , and the garment of gladnesse for the spirit of beaui-nesse*.

Is the Law then against the promise of God ? } If the Law conuince men of sinne , then it serues not to giue life , but to kill : and so by consequent is against the promise giuing life. To this obiection our Apostle doth answer negatively,

With { Detestation, God forbid.
Attestation , producing out of Gods owne booke

^o Perkins.

^o Coloss. 2. 14.

^p Matt. 11. 12

^q Kil 100.

^r Ephes. 3. 17.

^s Luther.

^t Psal. 42. 9.

^u 69. 3.

^v Psal. 6. 1.

^x Esa. 61. 1. 3. 4.

booke sufficient witnesse against these cauillers. *If there had beene a Law giuen which could haue giuen life, then no doubt righteousness should haue come by the Law: but the Scripture concludeth all vnder sinne, &c.*

God forbid] In that *Paul* auoides an heriticall and blasphemous obiection with an *abst*, (which is *abominantis oratio*) we may learne to^r reiect things said or done to the dishonour of God, with loathing and detestation. ^a *Caiphas* supposing that Christ had blasphemed, rent his garments: and *Iob* suspecting his children had done the like fault, sanctified them, *Iob. 1. 5.* ^b What reason is it to spare great ones, iniuring Christ the greatest one? For as wise men wee must discouer, and as learned men leaue, but as good men abhor such as are hereticall. And therefore we must hate the^c detestable dreames of Iewes, affirming that the *Messias* is not yet come, because our sinnes hinder his comming. As if God should become vnrighteous, because of our vnrighteousnesse; or made a liar, because men are liars. It is said heere that *God is one*, ^d that is, euer the same, being alway iust and true. God forbid then a man should thinke *that the Law should be against his promise*; for he doth not slacke his promise because of our sinnes, or hasten the same for our righteousness and merits, he regardeth in it neither the one nor the other.

For if there had beene a Law giuen which could haue giuen life, then no doubt righteousness should haue come by the Law.] ^e If the Law were contrary to the promise, then it should execute the promises office: but that it cannot do, for it is the promises office *to giue life*, but the lawes office to kill. And therefore the Law is not against the promise, but rather a^f preparation to receiue the promise. This argument is an hammer to beat downe Popish opinion of merit: That which doth giue righteousness, doth first giue life; the workes of the Law cannot giue life: *Ergo*, they cannot giue righteousness or iustifie. See *Luther & Perkins in loc.*

^r *Arctius in Rom. 6. 2.*

^a *Perkins.*

^b *Matth. 26. 65.*

^c *Magdeburg. epist. praef. cent. 7.*

^d *Luther.*

^e *Marlorat.*

^f *Arctius.*

^g *Caietan.*

But

But the Scripture concludeth all things vnder sinne, that the promise by the faith of Iesus Christ should bee given to them that beleue. Things subordinate, whereof one serues for another, are not one against another: but the Law is subordinate to the promise, concluding all vnder sinne, that wee might haue recourse to Christ the propitiation for our sinnes. ^h *Idea enim datur preceptum ut precipientis queratur auxilium.* It humbleth a man, and in humbling him it maketh him to sigh, and to seeke the helping hand of the Mediatour, ⁱ sweetning his mercies, and making his grace gracious and inestimable. The proverbe is true, that *hunger is the best cooke*. ^k Like then as the dry ground doth couet raine: euen so the Law makes troubled and afflicted soules to thirst after Christ, and in this respect it is our *schoolemaster* to bring vs to Christ. ^l A schoolemaster hath two speciall offices; one to correct, another to direct. It correcteth in *strutting vs up in the prison of sinne*; and it ^m directeth also, for that it occasioneth vs hereby to hunger and thirst after the righteousness of Christ.

The Scripture ⁿ *cap.* That Scripture, ⁿ namely the Scripture mentioned afore, meaning ^o especially the written law of Moses, including all vnder sinne: Deut. 27. 26. *Cursed is euery man that continueth not in all things which are written in the booke of the Law to doe them.* Every man is bound to keepe the whole Law: ^p *Claudit ergo sub peccato subditos sibi, precipiendo siquidem, & non adiuvando.* But this may bee construed of ^q Euangelicall Scripture so well as of the law; for if all men had not bin subiect vnto the curse by sinne, for what end should the blessing by Christ haue beene promised, because ^r the whole neede not a Physitian? And so both Gospell and Law shut vp all vnder sinne, ^r that God might haue mercie on all.

Concludeth] Ergo, the Scripture must be Iudge for the determining of controversies in religion For (as ^s Optatus and ^t Augustine note) God hath dealt with vs as an

^z Ioh. 2. 2.

^h Leo serm. 11. de quadagesima.

ⁱ Psal. 109. 20. Sweet is thy mercy.

^k Luther.

^l Arius in Galat. 3. 24.

^m Photius apud Oecumen. in loc.

ⁿ Perkins.

^o C. lxxv. apud Marlorat. in loc.

^p Caietan.

^q Luther.

^r Matth. 9. 12.

^r Rom. 11. 32.

^s Lib. 5. contra Parmenian.

^t In Psal. 21. expost. 2.

^x Gen. 13. 8.

^y Esay 8. 20.

^z Marlorat.

^a Rom. 3. 19.

^b Beza in loc.

^c Perkins.

an earthly father is wont with his children, who fearing lest they should fall out after his decease, doth set downe his will in writing vnder witnesses; and if there arise debate among the brethren, instantly they goe to the testament. All of vs are brethren, and ^x therefore we should not contend: but if any question bee made concerning our Fathers inheritance, wee must examine the words of his testament, and ^y testimonie, for that as a Iudge concludeth all things.

All things ^z As if he should say, not all men only, but all things also, which all men can doe toward their saluation, euen ^a all the world culpable before God vnder sinne.

That the promise by the faith of Iesus Christ should bee giuen to them that beleene ^b There is neuer a word in this clause but is a sufficient argument against our merit: *promise, faith, Iesus Christ, giuen, beleene.* Sauing faith is called heere the faith of Iesus Christ, because Christ is both author and obiekt thereof. ^c Every man therefore shall not be saued in his owne faith and religion, but only such as are of the faith of Christ.

Almightie and mercifull God, of whose onely gift it commeth that thy faithfull people doe vnto thee true and laudable seruice: grant we beseech thee, that wee may so runne to thy heauenly promises, that wee faile not finally to attaine the same through Iesus Christ our Lord: Amen.

The

The Gospell. **LUKE 10. 23.**

Happy are the eyes which see the things that yee see, &c.

T His Text hath two parts:

One concerning the Gospell: containing a Proposition:
Happy are the eyes, &c.
 Reason: For I tell you, &c.

Another touching the Law: wherein foure points are remarkable:

1. A supplication:
Master what shall I do? &c.
2. A replication:
What is written in the law? how readeſt thou? &c.
3. An explication:
A certaine man descended, &c.
4. An application:
Goe and do thou likewise.

Happy are the eyes which see the things that yee see] Christ in the words immediatly going afore deliuered this doctrine: *No man knoweth who the Sonne is, but the Father: neither who the Father is, saue the Sonne, and he to whom the Sonne will reueale him.* And then turning about to his Disciples he said secretly, *Blessed are the eyes which see the things,* ^d that is, these things hidden from the wise and learned, but opened vnto you: for this is ^e eternall life, to know God, and whom he hath sent Iesus Christ. ^f Some did see Christ onely with corporall eyes of the flesh, as *Iudas* and the Iewes who persecuted him. Other

D

onely

^d Theophylact.
 Idem Cyril. a
 apud Veg. in loc.
^e Job. 17. 3.
^f Ardens.
 Granaten.
 Zepper.

onely with spirituall eyes of faith, as the Patriarkes in old time: Iohn 8. 56. *Abraham reioyced to see my day, &c.* and all true beleeuers in our time, *faith being an euidence of things not seene*, Heb. 11. 1. But the Disciples heere saw Christ with both, and therefore *blessed were their eyes, &c.* Such as beheld Christ onely with their carnall eye, were not happy therefore, but the worse: for, faith our Sauour in the Gospell, *If I had not come and spoken vnto them, they should not haue had sinne, but now haue they no cloake for their sinne*, Such as see Christ onely with the spirituall eye be more happy; for *Blessed are they that haue not seene, and yet haue beleued*. Such as looked vpon Christ spiritually and corporally too were most happy. The first sort saw Christ, but they did not beleue: they considered him as a meere man, but they did not conceiue that hee was the onely begotten sonne of God Iohn 1. 14. they reputed Christ on the Crosse to bee *us*, not *Deus*, a sinner, not a Sauour. The second sort beleue, but not see: they beleue that which was from the beginning, but they cannot say with Saint Iohn *which wee haue heard, which wee haue seene with our eyes, which wee haue looked vpon, and our hands haue handled of the word of life*. The third sort did see more then the first, and beleued so much at the least as the second: and therefore Christ might say well, *Happy are the eyes, &c.*

For I tell you, that many Prophets and Kings haue desired to see those things which yee see] That ought to bee respected highly, which great men and good men affect: but I tell you, that many Princes and Prophets haue desired to see those things which yee see, and haue not seene them, and to heare those things which yee heare, and haue not heard them. For the Messias is called in holy Scripture, *The desire of all Nations*: Haggai 2. 8. *Of whom the Prophets inquired, searching when or what time the spirit which was in them should declare the sufferings that should come to Christ, and the glorie that should follow,*

^s Homier.

^b Joh. 15. 22.

ⁱ Iohn 20 29.

^k Aretius in loc.

ⁱ Ambros. ser. 45

^m 1. Epist. 1. 1.

^o Vide R. ber. in Hag. 2. num. 19 Gal. de arcana lib. 4. cap. 9. Lorin in 1. Pet. 1. 10. 11.

follow: 1. Pet. 1. 10. 11. When Balaam had prophesied of Christ, *There shall come a Starre of Iacob, and a Scorpion shall rise of Israel, &c.* hee brake forth into this passion; *Alas, who shall live when God doth this?* As if hee should haue said; Happy men are they, who shall see that glorious Starre and Sunne of righteousness, comming out of his chamber as a Bridegroom, giuing light to such as sit in darknesse, and in the shadow of death. *Oh that thou wouldest breake the heauens and come downe*, said the Prophet *Esay*. Good old *Simeon* waited for the consolation of Israel. *Augustine* wished hee might haue seene three things especially, *Rome in her glory, Paul in the pulpit, and Christ in the flesh*. If the *Queene of Sheba* reputed the seruants of *Salomon* happy, for that attending about his throne they heard his wisdom, discoursing of trees *from the Cedar that is in Lebanon, euen vnto the Hyssop that springeth out of the wal*: how blessed and happy were the disciples in hearing a *greater then Salomon*, and in seeing him who was *fairer then the sonnes of men, in whom are hid all treasures of wisdom and knowledge*? *Coloss. 2. 3.*

Heere the Gospell and Epistle meete: Happie are the eies which see those things which yee see; for Christ is the promised seed of *Abraham*, in whom all the nations of the world are blessed. And for application it fits our text, and time, to say, Blessed are our eies, and blessed our eares, in this great light of the Gospell. For wee now see Christ in his Sacraments, and heare Christ in his word. Hee liueth at this houre, *non solum inter nos, sed etiam intra nos*: not among vs onely, but in vs also, dwelling in our hearts by faith, *Ephes. 3. 17. Galat. 2. 20.* The Scriptures are as a prospectiue glasse, wherein hee that hath eyes of beleeve is able to behold Christ crying in his cradle, dying on his crosse, buried in his graue, raised from the dead, transfigured on the mount, ascended farre aboue all heauens, and there sitting as our Advocate with God the Father. O that men would therefore

Numb. 24. 17.

Cap. 64. 1.

Luke 2. 25.

Pontan. in euang. Dom. 13. post Trin.

1. King. 10. 8.

1. King. 4. 33.

Matth. 12. 42.

Psal. 45. 3.

Vide Chrysost. Homil. 24. in

1. Cor.

Cofler in loc.

^a P. al. 67. 1.^b 1. Tim. 3. 16.^c Ephes. 3. 8.

declare the goodnesse of God, in ^a shewing vs the light of his countenance, reuealing the ^b great mysteries of godlinesse, which in ^c other ages was not opened vnto the sonnes of men after such a manner as it is now. For I tell you many good Clerkes, and great Kings of England haue desired in old time to see those things which yee see, and haue not seene them: and to heare those things which yee heare, and haue not heard them. And at this day there bee many learned men among the Iewes, and mightie men among the Turkes, and gooly men among the barbarous and superstitious nations of the world, which vnderstand not as yet those things which appertaine to their peace.

And behold a certaine Lawyer stood vp and tempted him saying: Master what shall I doe to inherite eternall life?

^d P. Fagius ca.
pitul. pat. pag.
81.

A ^d wittie Rabbine was wont to say, that he learned much of his master, more of his fellowes, but most of his schollers.

^e Aretius.^f Math. 2. 4. 7.

And so surely this ambitious Doctor might haue got somewhat by questioning, albeit hee tooke Christ happily for his inferiour. But his intent was not to bee taught, but to tempt, *ἐκπείραζων αὐτόν*, ^e vsing all possible meanes, and all plausible cunning to snare Christ in his conference. For as ^f Herod the fox asked the Priests, and inquired of the *Magi* diligently when and where Christ was borne; not to worship, but to worrie that innocent lambe: so many men heare the word, and in reading the Bible moue many doubts vpon the text, not to consult, but insult. As ^g one notes vpon this place, *non ut sciunt, sed ut sciatur*. The Lawyers preamble was courteous, *Master*, and his *quare* not idle, like the contentions of many Lawyers in our time, *De lana caprina*, touching the tiching of mint and rue: but concerning our eternall inheritance, *what shall I doe to inherite everlasting life?* but his spirit was proud, and his heart false, standing up to tempt, hauing *Master* in his mouth, hatching mischief in his minde. I will therefore turne that old ryme vpon him:

^g Pantan.

Mel in ore, verba laetis.

Fel in corde, fraus in factis.

What is written in the Law? how readest thou?] ^h Didac-
cus de la Vega, who was a Spanish Frier of Toledo, notes
heere that the Bible teacheth all things exactly, which are
necessary to saluation, in his owne Text. *Sacrapagina doc-
cet nos perfectissimè quæ sunt ad salutem necessaria.* The Je-
suit Costerus in his sermon preached vpon this Gospell,
affoords also the Scripture this praise, that it is *speculum &
regula vite*. Christ therefore sent the Lawyer vnto the
Law for the resolution of his doubt; *What is written? how
readest thou?* So Luke 16. 29. *They haue Moses and the
Prophets, let them heare them.* And Esay 8. 20. To the
Law, to the testimony. *De rebus fidei persuadere debemus
ex literis fidei*, saith ⁱ Tertullian. It is an old prouerbe, that
the letters of Princes are to be read thrice, but the Scrip-
ture (which is ^k Gods Epistle) must be read ^l seuen times
thrice, yea seuentie times seuen times. *Infinities*, as Luther
speakes in the words of a ^m Poet, *Nocturna versate manes,
versate diurna*. That delighting in the Law of the Lord,
we may meditate thereon day and night, Psal. 1. 2. For it
is not sufficient to read cursorily, ⁿ *sine delectu, & intilectu*:
we must ^o examine the Text, and ^p search the Scriptures.
And therefore Christ heere said not only, *what is written in
the law?* but, *how readest thou?* That is, how doest thou
vnderstand and construe Gods holy word?

*Loue the Lord thy God with all thy heart, and with all thy
soule, and with all thy strength, and with all thy minde*] This
commandement is the ^q first and the greatest of all the
Law: wherein

^k Con. in Euan-
gel. Dom. 12.
post Pentecost.

ⁱ Lib de præ-
script. aduers.
heret.

^k Gregor. epist.
lib. 4. Epist. 84.

^l Luther. loc.
com. tit. de sac.
script.

^m Horat.

ⁿ Coster in loc.

^o Acts 17. 11.

^p Iohn 5. 39.

^q Matt. 22. 38.

Heming.

Two points
are regardable:

The cause why God
is to be loued, and
that is^r because

Dominus Deus,
the Lord.
Tuus, thy Lord.

The manner how, with
all thy

Heart.
Soule.
Strength.
Minde.

Tract. de di-
ligendo deo in
prin.

1. Ioh. 4. 19.

Bernard. ubi
sup. a.

Vega.

1. Kin. 18. 21.

Confess. l. 12.
cap. 25.

Psal. 73. 25.

Vti Dixi. con.

2. Dom. 12. post.

Pentecost.

August. tract.
13. in Ioan.

The saying of *Bernard* is true: *Causa diligendi deum deus est*: as being most louing, and louely. Louing, in that *he loued vs first*, euen in our election and creation, when wee could not; in our redemption, when we would not, loue him. *Ipse dilexit nos & tantus & tantum, & gratis tantillos & tales.* Louely, being indeed the ^x center of all our loue; for wee must loue nothing but good, and euerie good is from aboue, comming downe from the Father of lights. As then *Eliash* said, If the Lord be God, follow him: inlike manner if the Lord bee God, loue him. Againe, thou must loue the Lord, because *thy God*: for euerie man loueth his owne; his owne children, his owne friendes, his owne goods, his owne conceit. *Non quia vera*, (quoth ^z *Augustine*) *sed quia sua.* Now nothing is so properly thine owne as God, being ^a *thy portion for euer.* It is obserued by ^b *Picus Mirandula* subtilly, that in the creation of the World, God gaue the Water vnto the Fish, Earth vnto the Beasts, Ayre vnto the Fowles, Heauen vnto the glorious Angels: and then after all these goodly seates were bestowed, almighty God made man according to his owne likenesse and Image, that hee might say with the Prophet, Psalme 73. 24. *Whom haue I in Heauen but thee? and there is none upon Earth that I desire in comparison of thee.* Thou Lord art my lot, and inheritance, the strength of my heart, and saluation of my soule. *Si esuris, panis tibi est; si sitieris, aqua tibi est; si in tenebris es, lumen tibi est, &c.*

The manner how to loue God, is, with all thy heart,
with

with all thy soule, with all thy minde. That is, as ^d Augustine, with all thy vnderstanding. ^e neuer speaking or thinking of him erroneously : with all thy will, neuer contradicting him obstinately : with all thy memorie, neuer forgetting him obliuiously : louing him ^f perfectly, purely, perpetually. Or as ^g Bernard, with all thy heart wisely, resisting the subtile suggestions of the diuell : with all thy soule sweetly, mortifying all carnall lusts of the flesh : with all thy minde constantly, ouercomming all crosses and troubles of the world. Or as ^h Gregorie Nyssen, with all the faculties of thy soule, vegetatiue, sensitiue, ratiocinatiue, for in him wee liue, and mooue, and haue our being, Acts 17. 28. Hee gaue all, and therefore good reason hee should haue all. Or as ⁱ David ioyntly, with all that is within thee. ^k For the multiplying of so many termes, heart, soule, strength, minde, is onely to shew that wee must perfectly loue God above all, euen with all the ^l strength of all our heart, soule minde. *Modo sine modo*, saith Bernard, tract. de diligendo Deo.

Happily some will obiekt, if wee must loue God with all our heart, soule, minde, might, it is not lawfull to loue any thing else beside him. Answer is made, that we may loue something, *prater Deum, sed omnia propter Deum*: ^m Other things beside God, if we loue them in God and for God. As the words following intimate, *Thou shalt loue thy neighbour as thy selfe.*

In which { Causes, } of our loue toward our
obserue ⁿ the { Measure, } neighbour.
 { Order, }

The cau- { Commandement in Scripture : Ioh. 13.
ses are two : { 34. and 15. 12. This is my commandement,
 { that you loue one another.

{ Bond of nature, because man is neigh-
bour to man, in respect of creation and conuersation.
Angels fight not against Angels, but against the fell
^o Dragon. Birds of a feather flie together. One beast is

^d De doctrina
Christi. lib. 7.
cap. 21. & de
spirit. & anima
cap. 35. Idem
Bombard. 3.
sent. dist. 27.
^e Michael, de
Hiang. Fer. 9.
^f Heming.
^g Ser. de dili-
gendo deo. Idem
Ludol. de vita
Christi, part. 2.
cap. 36.
^h Lib. de homi-
ni opif. cap. 8.
ⁱ Psal. 103. 1.
^k Theophylact.
Gregor.
Aretius.
^l Bernardinus
de bustu Rosar.
part. 2. serm. 5.
^m Luther. post
maior in loc.
Idem Thom. 22
q. est 44. art. 4
& E. nauentura
in 3. sent. dist.
27.
ⁿ Heming.
^o Apoc. 12. 7.

not cruell vnto another of the same kinde. For Cocks (as many coniecture) fight not out of malice, but magnanimitie, rather out of iealousie then antipathie. Most vnnaturall then is it for one man to wrong another of his owne kinde, yea kinne. For whereas almighty God made not all Angels of one Angell, nor all beasts of the great Elephant, nor all fish of the huge Whale, nor all birds of the maiesticall Eagle; hee made all mankind of one *Adam*, hereby teaching vs to loue as brethren, and to bee all as one, because wee did proceed all from one.

For the measure of thy loue the text saith heere, *thou shalt loue thy neighbour as thy selfe*. Now the ¹ schoole Diuines obserue, that *as* is a note of similitude, not equalitie. The Law doth require that thou loue thy neighbour *as thy selfe* for the manner of thy loue: ² but not *as much as thy selfe*, for the measure of thy loue: because charitie begins with it selfe, making a man to loue first himselfe, then his neighbour as himselfe, that is, *in quo seipsum & ad quod seipsum*, in that, and for that hee loues himselfe, namely louing him in God, and wishing him all good. Other ³ Interpreters haue gone further, affirming, that according to the rigour of law thou must loue thy neighbour as thy selfe, not onely with the same loue, but also with the same degrees of loue. Now then how thou louest thy selfe, thou doest know best thy selfe. But howsoever some learned Authors haue denied degrees of intention, all acknowledge that there bee degrees of extention in our charitie. For, as God is the God of loue; so likewise the God of order: And therefore whereas all men in the world cannot bee partakers of our temporall goods and spirituall graces alike, ⁴ such as are neereſt ought to bee dearest vnto vs. I say neereſt, in ⁵ spirituall or carnall alliance: For the first, it is said expressely, *¶ doe good to all, especially to those which are of the household of faith*, of Gods owne family the ⁶ Church, among whom the Ministers of the word are the

¹ *Aug. de bono Coniugal. cap. 1.*
² *Lombard. 2. sent. dist. 18.*

³ *Thom. ab Ar. gentin. & Re. de media 7.lla in 3. sent. dist. 29. Idem Thom. 22.*

quest. 6. art. 4.
⁴ *Jansen. con. cap. 81.*

⁵ *Iacob. de For. rag. serm. 2. in loc. Idem Lombard. 3. sent. dist. 27.*

⁶ *Caluin. apud Marlorat. in Matth. 22. 39.*

⁷ *Aug. de doc. Christi. lib. 1. cap. 28.*

⁸ *Heming. Galat. 10. 6.*

⁹ *Caietan.*

the ^a chiefest. According to this rule Christ in the Gospel honoured his spirituall allies afore his naturall brethren and kindred; for when one told him, *behold thy mother and thy brethren stand without, desiring to speake with thee*, Christ stretched forth his hand towards his Disciples and said, ^b *behold my mother and my brethren: for whosoever shall doe my fathers will which in heauen, the same is my brother, and sister, and mother.* ^c *Est enim sanctior copula cordium, quam corporum.*

Yet ^d (all other things being alike) wee must affect and respect our owne wife before our owne children, our children before kinsmen, our kinsmen before such neighbours as are not of our blood, our neighbours before strangers, and strangers of our owne countrey before forreiners of another nation. Of this order in our loue wee find a precept in ^e Paul, *Hee that provideth not for his owne, namely for them of his household, is worse then an Infidell*: An example in Ioseph, who preferred Benjamin his owne brother by father and mother too, before the rest of his vnkind brethren: in his feast, Beniamins messe was ^f *five times so much as any of theirs*: at his farewell, other had change of rayment and money, but vnto Benjamin^g hee gaue three hundred peeces of siluer and five suites of apparell. Our blessed Saviour himselve being the true Ioseph, euen the truth and the way, loued his owne disciples more then other men, and S. Iohn more then other of his disciples, termed in the ^h Gospels historie, *the disciple whom Iesus loued*. I conclude in the words of ⁱ Lombard, *Omnes homines diligendi sunt pari affectu, sed non pari effectu*. See Thom. 2. 2^a. quæst. 26. art. 6. 7. 8. Caietan. & Dominic. Ban. ibidem. Altissiodor. Thom. ab Argentina. Ric. de media villa, reliquosque sententiarios in 3. sent. dist. 29.

Thou hast answered right, doe this and thou shalt liue] For the better vnderstanding of this clause [*doe this and thou shalt liue*] consider I pray, to what, and to whom Christ made this reply. First, to what. ^k It is not demanded

^a Luc

^b Mat. 12. 49.

^c Lombard. 3. sent. dist. 19.

^d Altissiodor. aur. sum. fol. 141. ex Amb.

^e 1. Tim. 5. 8.

^f Gen. 43. 34.

^g Gen. 45. 22.

^h Joh. 19. 16.
20. 21. 7. 20.
ⁱ 7^{bi} sup.

^k D^r. Fulke, & Sarcer. in loc.

¹ Heming.

^m Iohn 14. 6.

ⁿ Mat. 11. 28.

• Melanct.
Sarcerius, Zep-
per.

^p Luther.

^q Aretin.

^r Rhem. &
Pontan. in loc.
Non quid cre-
dendo, sed quid
faciendo.

^s Mat. 5. 43.

ded here by what meanes a man might obtaine life euerlasting, but by *what doing*, or by what kind of works; and therefore Christ answered accordingly; *what is written in the Law? doe this, and thou shalt liue*. Secondly, to whom, hee did now deale with a Doctōr of the Law, with a Pharisee, with one who was *willing to iustifie himselfe*: he did therefore send him vnto the Law, not vnto the promise. ¹ But speaking of eternall life to penitent sinners, hee saith, ^m *I am the way*: promising in generall, ⁿ *Come to mee all yee that are wearie and laden, and I will ease you*: performing his word in particular; O woman, *thy faith hath saved thee*, Luke 7. 50. Christ then in saying, Doe this and thou shalt liue, shewes the Lawyers ^o hypocrisie, who thought hee could doe this: and not a possibilitie to doe this: ^p as if hee should say, thou diddest neuer in all thy life fulfill the whole law, nor yet one letter thereof as thou shouldest perfectly: thou must therefore thinke of ^q another way to the kingdome of Heauen. Heere the Gospell and Epistle meete againe. *The Law cannot giue life* (saith Paul.) *the Levit and Priest of the Law, did not helpe the wounded man halfe dead* (saith Christ.) *The Scripture concludeth all things vnder sine, that the promise by the faith of Iesus Christ, should bee giuen to them that beleene*, saith our Epistle. Christ sends a Iustitiarie to the law, that seeing his owne wretchednesse and wickednesse in it, hee might come to Christ the louing Samaritane, *to binde vp his wounds and to powre wine and oyle into them*, as it is in our Gospell. If Papists in olde time were not impotent in conioyning these two Scriptures as parallel, assuredly the ^r Papists in our time are somewhat impudent in making the doctrines of these two so contrarie: that which God and the Church haue coupled together, let no man put asunder.

A certaine man] The Doctōrs of the law construed the Commaundement, *love thy neighbour*, thus: ^s *love thy friend, and hate thine enemy*. Christ therefore shews by

by this parable that euery man is our neighbour, of what condition or country soeuer, euen our greatest enemy For the ^t Iew did hate the Samaritane, accounting him as a dogge, and yet the Samaritan performed all neighbourly duties vnto the Iew, for that hee did not commit any worke of cruelty, nor omit any worke of mercy toward him.

In an ^a allegory, this man is euery man, who sinning in Adam, descended from Ierusalem to Iericho : that is, from Gods Citie to the dominions of Sathan. And fell among *theeues* : into manifold tentations and noysome lusts. Which robbed him of his rayment : of his ^x righteousnesse and holinesse, wherewith Almighty God in his creation adorned him. And they wounded him and departed. For sinne wounding the conscience leaues a man in a desperate case. The Priest and the Levite looking one him passed by. For the Law being the ministration of ^y death, is rather a corasie then an healing medicine, procuring rather sorrow then solace to the distressed soule. But a certaine Samaritan tooke compassion, &c. Christ ^z touched with the feeling of our infirmities, out of his pity ^a bound vp his wounds, and powred in Oyle and Wine : preaching repentance, which as wine doth searce ; and grace, which as Oyle doth supple our soares. Hee set him on his owne beast : ^b hee tooke on him our owne nature, ^c bearing our owne sinnes, in his body, suffering for vs in the flesh. And brought him to a common Inne. That is, the Church, as a common Inne receiuing all sorts of men, being trauellers and ^d Pilgrims on earth, albeit their ^e Burgheship be in heauen. And made provision for him. As long as hee liued among vs, hee did good, and ^f healed all that were oppressed of the diuell. On the morrow when he departed : leauing the world and ascending vp on high, hee committed the wounded man vnto the Host ; namely, to the Preachers of his word, & appointing Apostles, Prophets, and Euangelists, and Pastors and Teachers. Vnto which hee gaue two pence, that is, the two testaments,

^e Ioh. 4. 9 vide Ioseph antiquit. lib. 11. cap 7. & 8.

^a Ambros. En. thym. Luther. Melanct. Arminius & alij.

^x Ephes. 4. 24.

^y 2. Cor. 3. 7.

^z Heb. 4. 15.

^a Esay 61. 1.

Ezech. 34. 16.

^b Philip. 2. 7.

^c 1. Pet. 2. 24.

^d 1. Pet. 2. 11.

^e Philip. 3. 20.

^f Act. 10. 38.

^g Ephes. 4. 11.

^b In loc. Idem
Ambros. Tb. 9.
phylact. Emis.

¹ Aetium.

^k August. apud
Thom in ecc.

^l Pangavol.
hom. in Euang.
dom. 12. post
Pen. part. 2.

^m Idem ibid.

ⁿ Idem ibid.

^o Lib. 4. de
considerat.

^p Jer. 51. 9.

^q Ezch. 32. 9.

^r Mat. 25. 23.

^s Euthym.

^t Ephes. 5. 1.

^u I. Cor. 10. 24.

as^h Euthymius ; or asⁱ other, the two Sacraments : or as^k other, the two great Commandements : or as^l other, wholesome doctrine and holy conuersation : or^m iurisdiction and order : ⁿ or the word and the Sacraments : all which are Gods ordinary meanes vnto saluation. And said, take care of him. He doth not inioyne the Minister to cure, but only to take care for the wounded man. As^o Bernard excellently, *Petitur a te cura, non curatio*. For if the wounded man, as^p Babylon, will not be cured, ^q he shall die for his iniquity, but thou hast deliuered thy soule. Thou hast done thy part, and thou shalt assuredly receiue thy reward. As Christ himselfe promisseth here, *When I come againe I will recompence thee* ; Then he will say to the good Steward, ^r It is well done trusty seruant, thou hast beene faithfull in little, I will make the Ruler ouer much, enter into thy masters ioy.

Goe and doe likewise] For if thou know this, and doe not this accordingly, ^s thou dost not loue thy neighbour as thy selfe, and he that loues not his neighbour as himselfe, cannot loue God with all his heart, with all his soule, &c. Let vs therefore be followers of Christ ^t as deere children, louing his as he loued vs : opening our bowels of compassion toward all such as mourne in Sion, binding vp the wounds of his distressed members vnder the crosse, ^u seeking not our owne, but one anothers good, that when hee comes to iudgement we may heare and haue that happy doome : *Come ye blessed of my Father, inherit ye the Kingdome prepared for you. For I was an hungred, and ye gaue me meate ; I thirsted, and ye gaue mee drinke ; I was a stranger, and ye lodged mee ; I was naked, and ye clothed me, &c. For in as much as ye haue done it vnto one of the least of these my brethren, ye haue done it vnto me.*

The Epistle. GALAT. 5. 16.

I say, walke in the spirit, and fulfill not the lusts of the flesh, &c.

THis Epistle may be divided into two parts : a

Generall exhortation, to walke in the spirit; & that in respect of a double benefit: namely, because the spirit deliv-
reth vs from the

Lusts of the flesh, vers. 16. Walke in the spirit, and yee shall not fulfill the lusts of the flesh. And vers. 24. They that are Christs, haue crucified the flesh, &c.

Lists of the Law, vers. 18. If yee be led of the spirit, then are yee not under the law.

Particular enumeration of the workes of the flesh, and fruits of the spirit.

In

		Condition: <i>The deeds of the flesh are manifest.</i>	
		Faith, { <ul style="list-style-type: none"> <i>Idolatrie.</i> <i>Witchcraft.</i> <i>Hereſie.</i> 	
In the bedroll of vices obſerue their	Kinds: as being a- gainſt	Cha- ſtitie.	<ul style="list-style-type: none"> <i>Adulterie.</i> <i>Fornication.</i> <i>Uncleanneſſe,</i> <i>Wantonneſſe,</i> as the daughters of luxurie.
			<ul style="list-style-type: none"> <i>Gluttonie, Drunkenneſſe,</i> as the mother.
	good man- ners, eſpe- cially	Cha- ritie.	<ul style="list-style-type: none"> <i>Hatred.</i> <i>Variance.</i> <i>Zeale: or wicked emulation.</i>
			<ul style="list-style-type: none"> <i>Wrath.</i> <i>Strife.</i> <i>Seditious.</i> <i>Enuying.</i> <i>Murder.</i>
		Puniſhment: <i>They which commit ſuch things, ſhall not be inheritors of the kingdome of God.</i>	
		Propertie: <i>Fruits of the ſpirit.</i>	
In the ca- talogue of vertues ob- ſerue like- wiſe their	Kindes: <i>quan- tum ad</i>	intra: for the extra: reſpe- cting	doing of good: <ul style="list-style-type: none"> <i>love, ioy, peace.</i>
			induring of e- uill: <i>long ſuffering, gentlenes.</i> God, faith. our neighbors, goodneſſe. our ſelues, tem- perance.
		Benefit: <i>Againſt ſuch there is no Law.</i>	
		Concer-	

Concerning our Apostles exhortation : I haue shewed ^a else. where what it is to *fulfill the lusts of the flesh*, as also what it is to *walke in the spirit* : and ^y that all such as are led of the spirit, are not under the Law. Pardon mee then in passing *sicco calamo*, from the first vnto the second part.

The deedes of the flesh are manifest] As being knowen to God : vnto whom all things are ^z naked, euen the secrets of our ^a hearts and reines. And notorious in the sight of men : *barred* appearing in open court ; *glutony* sitting in open Hall ; *drunkenesse* reeling in open streete ; *murder* swaggering open high-wey ; *seditions* in open field ; *emulation* in open Schoole ; *worshiping of Images* in open Temple ; *sects* in open Pulpit. *Adultery*, *fornication* and other secret sinnes of the Chamber, albeit the night be neuer so darke, the curtaine neuer so close, the doore neuer so fast, are notwithstanding vsually brought to light also. Whereupon the Poets in old time painted *Venus* the mother of wantonnesse, *naked* ; ^b insinuating that this iniquity cannot be long couered. And *manifest*, ^c as being committed against conscience : for as an ^d hereticke, so the drunkard, witch, adulterer is *damned of his owne selfe*. Yea the very Gentiles hauing not the Law, were notwithstanding in this respect ^e a Law to themselves. ^f Hence wee may learne not to conceale, but freely to confesse our sinnes before God, and before men also when neede shall require. Whether a man acknowledge them or no, they be *manifest*, and the ingenuous vncouering of them is the way to couer them. *Agroscetur*, saith ^g Augustine, & *Deus ignoscit*. I said I will confesse my wickednesse vnto the Lord, and so thou forgauest the punishment of my sinne : Psalme 32. 6.

Adultery, fornication, vncleannesse, wantonnesse] These sinnes are named first, ^h because the flesh is most prone to commit them. Old ⁱ Lot did burne with flames of lust, whom all the fire that consumed Sodome could not once touch. ^k Ambrose said of Sampson : *Qui leonem etiam*

^a Epist. Sund.
8. after Tim.
^y Epist. Sund.
after Christ-
mas and Epist.
4. Sun. in Lent

^z Heb. c. 13.
^a 1 sal. 7. 10.

^b Fulgentius
mytholog. l. 2.
infatuta Ve-
nera.
^c Aretius in loc.
^d Tit. 3. 11.
^e Rom. 2. 14.
^f Perkins in
loc.

^g Ser. 88. de
Temp.

^h Marlorat.
ⁱ A binuaguet.
in Gen.
^k Apolog. Da-
uid. cap. 4.

etiam

^l Owin Epi-
gram.

^m Isidor.
Etym. lib. 5.
cap. 26. Idem
Alcinus. &
aliij
ⁿ Isidor.
Etym. lib. 10.
& Anselm. in
loc.

^o Aquin.
Cætan.
^p Perkins.
^q Aretius.
^r Caluin.

^s Luther.

^t Advanc. of
learning, lib. 2.
pag. pennlt.

^u Aug. de doct.
Christi. lib. 2.
cap. 20.
Vide Alcin-
sus. ex. verb.
ars magica.
^v Demonolog.
lib. 3. c. 6.
^y Hieron. in loc.

etiam suis manibus strangulauit, amorem suum suffocare non potuit, &c. And a^l moderne Poet of Hercules:

Lenam non potuit, potuit superare leanam:

Quem fera non valuit vincere, vicit heras.

Adulterie, when both or one of the parties delinquent are married, as the notation of the word intimates, ^m *adulterium*, quasi ad alterius torum. Fornication, is betweene such as are single, so called ⁿ *aⁿ fornicibus*, of the place wherein common harlots vsed to prostitute their bodies. *Uncleannesse*, is incontineney against ^o nature: ^p where these sinnes were knowen, there they were named particularly by *Paul*: as among the Romans, Rom. 1. 37. and to the Corinthians, 1. Cor. 6. 9. but in Galatia where they were not known, they be mentioned in generall only, lest by naming of them he should after a sort teach them. *Wantonnesse* in lasciuious attire, vnchast talke, petulant behauiour, is an ^r instrument, and as it were the bellowes to blow the coles of lust in all.

Idolatri, *witchcraft* ^t It is plaine that *Paul* calleth here *flesh* whatsoeuer is in all the powers of an vnregenerate mans soule. The workes of the will that lusteth, are *adultery*, *fornication*, *uncleannesse*, and such like: the workes of the will inclined to wrath, are *hatred*, *variance*, *seditions*, *enuying*, &c. The workes of vnderstanding or reason, are *Idolatri*, *witchcraft*, *heresie*. The which are distinguished thus: *Heresie*, when we serue the true God with a false worship. *Idolatri*, when we worship false gods, supposing them to be true. *Witchcraft*, when we adore false gods, knowing them to be wicked and false. For the ground of that black art is either an open or secret ^u league with Sathan the prince of darknesse, and so witchcraft (as our iudicious ^x Soueraigne well obserued) is the height of Idolatri.

Adultery, *fornication*, *uncleannesse*, *gluttony*, *drunkennesse* are manifestly knowen to be workes of the flesh, ^y euen to such as commit them: but *Idolatri* doth appeare

peare so spirituall, ^a as that it is manifest vnto the faithfull onely to bee a deed of the flesh. A Turke beleeueth nothing lesse then that his *Alcaron*; his washings and other ceremonies are workes of the flesh. A popish Monke when hee leads a single life, saith Masse, prayeth on his beades, is so farre from holding himselfe an Idolater, or that hee fulfilleth any worke of the flesh; as hee that calles himselfe a spirituall man, and is assuredly perswaded that these things are spirituall meanes of his saluation. Hee talketh of the spirit, and thinketh hee walketh in the spirir. Nay the sinne of Idolatrie, though it bee more reprehended in Gods word, and more punished in his workes, then other vices: yet it cleaueth so fast vnto flesh, ^a as that the best men in the world easily fall into it, and hauing once delighted therein, are most hardly drawn from it. Idols are called by the Prophet ^b *Esay*, ^c *delectable things*. Ezechiel in the 23. chapter of his Prophecie compareth Idolaters vnto a woman inflamed with loue toward some goodly yong man, on whom shee hath cast her eyes, and fixt her affection, and forgetting all modestie, sendeth messengers for him, and bringeth him into the bed of loue. Saint Iohn in his ^d *Apocalypse* accurately describes the superstitious and Idolatrous Church of Antichrist by a *whore*, whose doctrines, *as the wine of her fornication*, hath intoxicated the Kings and inhabitants of the earth; *her cup is of gold, her selfe is araised with purple and scarlet, and gilded with gold, and pretious stones and pearles*. Hereby counterfeiting the glorious ornaments of Christs owne spouse, the true Church: whose ^e *shining is like to gold, and stones most cleere and pretious, her lips like ^f skarlet, and her loue much better then wine*.

Let vs then aboue all other works of carnalitie, take heed of Idolatrie, which is so secret a vice, that it is discovered of none but such as *haue crucified the flesh, and are led of the spirit*. And for this cause let vs haue the

E

com-

^a *Luther*.

^a See *Arrow* against Idolatrie, chap. 2.

^b *Chap. 44. 9*

^c *Qua maximè amant Idololatra. Vatabius ibid.*

^d *Chap. 17.*

^e *Reuelat. 21. 11. 18.*

^f *Cant. 3. 10.*

2 *Act. 14. 11.*

12. 15.

h 2 *King. 17. 33*i *Psal. 14. 1.*

commandement alwaies in our eye, thou shalt haue none other gods but me. Forbidding foure things especially: first, the hauing of strange gods, and not the true: as had the Gentiles. Secondly, the hauing of strange gods with the true: as the Samaritans had. Thirdly, the hauing of no gods at all, as the foolish Atheists. Fourthly, the not hauing of the true God aright, according to his owne word and will, as the congregations of Heretikes and Antichrists.

k *Aquin.*

Hatred, variance] In this enumeration of sins against charitie, the first is, *hatred*, and the last, *murther*. *Quia ab hoc pervenitur ad illud.* If we stop not hatred in the beginning, it will breake forth into contentious words, and brawling speeches, happily misled by distempered zeale, will grow to seditions and schismaticall actions, and these breed enuying, and enuie begets murther, according to that of *Cyprian*: *Invidia fons cladum*, after *quod* there follow *quod*. For this one fault is *toxicum charitatis*, & *ostium iniquitatis*. As it were the death of amitie, and doore of enimitie, the very matter of all mischiefe, and hell of the soule. Concerning *gluttonie*, see before Epist. 1. Sund. in Advent: and of *drunkenesse* hereafter Epist. 20. Sund. after Trinitie.

l *Ser. de linore & zelo.*m *Holcot.*n *Materia culparum vii Cyp.*

vbi sup.

o *Aianus.*p *Caselan.*q *Primasius.*r *Luther.*

And such like] *Paul* added this clause, lest any should imagine that there bee no more deeds of the flesh: as if hee should say, by these yee may conceiue what the rest are, for it is vnpossible to reckon vp all. If *Paul* numbring the sinnes of his time, was constrained to breake off his catalogue with an *& cetera*, how shall the Preachers at this day deliuer vp a true inuentorie? For, as now and then all humors of the whole bodie fall downe into the legges, and there make an issue: so the corruption of all ages past, haue slid downe into the present, to the choaking and annoyance of all that is good. The worlds end doth affoord the same faults and the like to them in the beginning, yea doubtlesse many monsters of sinne, which our forefathers of

of old could neuer parallel.

Of the which I tell you before, as I haue told you intimes past] ^f Hence Ministers are taught often to forewarne the people of the future iudgements of God for their sinnes: if present, by word: if absent, by writing: Esay 58. 1. Mich. 3. 8. When a man otherwise cannot hit the marke, hee must draw the bow to the eare and shoote home: little chiding and once rebuking will doe no good with such as haue stony hearts and brasen faces, it is our dutie therefore to threaten, yea thunder againe and againe, saying with *Paul*, as I told you before, so still I forewarne you ^u while ye may take heed, repent and returne from your wicked course, *That they which commit such things, shall not be inheritors of the Kingdome of God.* Not all they which haue such impure motions arising in their minde: but they which commit such actions in their life, *τις αὐτὰ ἐργασνται*, such as doe. Not all such as haue done those things once, twice, thrice: for ^x in many things we sinne all, and euery age euen in the ^y faithfull hath his peculiar fault and folly. Lust assaults a man most in his youth, ambition in his middle age, and couetousnesse in his old age. ^z Such then as haue done these things and after haue heartily repented, are not excluded from the Kingdome of God: but onely *such as doe*, ^a noting a present and a continued act of doing amisse. The ^b godly man often falles into the workes of the flesh, and being admonished thereof recouers himselfe, *hee doth not* ^c *stand in the way of sinners*, although he sometimes enter into it. On the contrary, sinners irrepentant and obstinate when they fall, lie still in the filchinesse of the flesh hating reformation, and heaping to themselues wrath against the day of wrath, Romans 2. 5. All they which doe this, and die thus without a lively faith and vnfained repentance, *shall not be inheritors of the kingdome of God.*

The fruit of the spirit is] ^d Interpretors obserue generally *Pauls* altering of his phrase; for whereas he called

^f *Caluin.*

^e *Pelican apud Marlorat.*

^u *Anselme.*

^x *James 3. 2.*

^y *Luther.*

^z *Bullinger.*

^a *Perkins.*

^b *Marlorat.*

^c *Psal. 1. 1.*

^d *O. cumen.*

Anselme.

Aquin.

Arctim.

* Caletan.

acts of linne *workes* of the flesh, he termes vertue the *fruit* of the spirit. He speakes of the one plurally, *The workes of the flesh are* : but of the other singularly, *The fruit of the spirit is.* ^e *Ad significandum quod malum contingit ex singularibus defectibus, bonum autem ex integra causa.* To signifie that good is the effect of an entire cause, whereas euill comes of defects in many particulars. Or happily to shew that our vices exceede in number our vertues.

† Luther.
Ardens.

§ Psal. 1. 3.

h Cantic. 4. 12.

i Esay 61. 3.

k Galat. 2. 20.

l Perkins.

Christian vertues are *fruits*, ^f as bringing with them excellent commodities, enriching such as haue them, and alluring other also by their example to receiue the Gospell and faith of Christ. And fruites of the spirit, as begun, continued, ended according to the motions and admonitions of the spirit : begun in faith, acted in obedience, ending in Gods honour. A good man is ^g like a Tree planted by the water side, that will bring forth his fruit in due time. The Church is the ^h Garden of God, Preachers are the planters, 1. Cor. 3. 6. 9 beleeuers are ⁱ Trees of righteousness, the spirit of God is the sap and ^k life of them, and good workes are the fruites which they beare. From ^l hence wee may learne to distinguish aptly betweene Christian vertues in professors of the Gospell, and ciuill vertues in heathen men. *Ioseph* is chaste, and so was *Xenocrates*. In *Ioseph* it was an especiall fruit of the regenerating spirit, but in *Xenocrates* it was a worke proceeding onely from Gods generall prouidence. For there is a gift of regeneration able to mortifie corruption, and a gift of restraint which serues onely to keepe in corruption.

m Luther.

n Ardens.

Anselm.

Arctius.

Loue, ioy, peace, &c.] It had beene sufficient to haue named onely loue and no more : for as it is shewed, *Epist. quinquages. Sund.* charity doth extend it selfe vnto all the fruites of the spirit, ^m notwithstanding our Apostle sets it heere by it selfe among other vertues, and in the first place, to signifie that it is the very ⁿ fountaine from which all the rest are deriued. And therefore that Christians

stians ought before other things affectionatly tender the good of their brethren, ° *Giving honour one to another, euerie man esteeming better of another then of himselfe, and so pseruing one another in loue.* The world in this age wants exceedingly this one vertue : for among the roring Gentlemen it is but a word and a wound ; among ciuill men, it is but a word and a writ. Yea that which is worst of all, among such as seeme saints of the greatest purity, there be so many sects and schismes euen about matters of Gods holy seruice; that if our Apostle were now liuing, he would censure them as he did the Corinthians in his time, ¶ *when one saith I am Pauls : and another, I am Apollos, are ye not carnall?*

° Rom. 12. 10.

¶ Galat. 5. 13.

¶ 1. Cor. 3. 4.

Against such there is no law] Against such vertues, and against persons indued with such vertues, *there is no law*: that is, no law to ° condemne, no law to^c compell them. As if hee should say, Such as are led by the spirit are a free people, seruing the Lord without constraint. If there were no punishment in this life, nor hell in the next for adultery, drunkennesse, murther, gluttony, yet they would abstaine from these works of the flesh out of meere loue to God and goodnesse. *For they that are Christs, haue crucified the flesh.* In this crucifying foure points are to be considered :

° Rom. 8. 1.

¶ 1. Tim. 1. 9.

¶ *Vis Melanct.*
ibid.

1. Attachment.
2. Arraignment.
3. Iudgement.
4. Execution.

First, wee must attach and bring our selues into Gods presence, saying with the ° prodigall sonne, *I will goe to my father.* Secondly, wee must indite our selues of our sinnes at the barre of Gods iudgement : *I haue sinned against heauen, and before thee.* Thirdly, wee must ° iudge our selues, that wee be not iudged of the Lod : *I am no more worthy to be called thy sonne.* Fourthly, we proceed to the lawfull execution of the flesh, vsing the meanes for the crucifying of it, and they be principally * three :

° Luke 15. 18.

° 1. Cor. 11. 31.

* Perkins.

The first is applying of Christ crucified, and that is to beleeue not onely that Christ was crucified for vs : but that we likewise were crucified with him.

The second is to beat downe the flesh by the sword of the spirit, propounding in our daily repentance the seuerall Commandements and threatnings of God against our seuerall affections and lusts. As it were slaying murder with commandement, *Thou shalt not kill* : and robbing the theefe with another arrow taken out of Gods quiver, *Thou shalt not steale*.

The third is to cut off the first beginnings of euill, and to flie the present occasions of euery sin. With these spirituall nailes (as *Luther* speakes) a Christian may fasten all carnall desires vnto the Crosse ; so that although the flesh be yet alieue, yet can it not performe that which it would doe, for as much as it is bound hand and foote, and made subiect to the spirit.

7 In (or.

Almighty and euerlasting God, giue vnto vs increase of faith, hope, and charity : and that wee may obtaine that which thou doest promise, make vs to loue that which thou doest command, through Iesus Christ our Lord.

The Gospell. *LVKE 17. 11.*

And it chanced as Iesus went to Hierusalem, that he passed thorow Samaria and Galile : and as he entred into a certaine towne, there met him ten men that were lepers, &c.

CONCERNING Christs diligence, going about to doe good : obedience, sending the lepers vnto the Priests of the Law : power and pity curing such an incurable disease. Concerning also the faith and fact of the lepers in confessing and adoring Christ, I haue spoken

ken enough in mine exposition of the Gospell, allotted for the third Sunday after Epiphanie. There remaineth in all this historie, but one point only to be further examined, and that is the gratitude, rather ingratitude of these lepers, in which obserue

The	Nature of the thank- giuing : adorned with many cōmen- dable vertues, as	Number of the thankgiuers : <i>one among ten</i> , and that one not a Jew, but a Samaritane.
		Obedience. Desire to be with Christ. Praising of God. Humilitie. Loue. Faith.

One of them when hee saw that he was cleansed] ² Hence wec may learne that the number of true beleeuers is but a ² small flocke, and that among much ^b stonie, more thornie, there is but a little good ground. Many men in the world ^c resemble ^d Nabuchadnezzars Image, whose head was of fine gold, his breast and his armes of siluer, his thighes of brasse, his legges of iron, and his feet part of iron, and part of clay : the beginning of all these lepers was golden, and their proceedings as purified siluer ; all beleeued, all prayed, all obeyed Christ : but their end was dirtie, forsaking the word, and embracing the world. Hypocrites are like the Plaice, which hath a blacke side so well as the white : when once their turnes are serued by the white, they can and will instantly shew the blacke. While these men had their grieuous disease, they came to Christ, and cry to Christ, *Iesus Master, haue mercy on vs*. But feeling themselves healed, they forget him, and that which is worse, they side with the Priests against him. Among ten one man only was thankfull, and continued faithfull vnto the end. And this one was a stranger and a Samaritane. Wherein our Euangelist doth taxe their ingratitude, by ^e comparing one with nine, and a Samaritane with a Jew. ^f Teaching vs also not to boast of our progenie though neuer so godly, nor to despaire though

² Culman.

Sacerdus.

Arelus.

^a Luke 13 32.

^b Matth. 13.

^c Dietz.

Coffen.

^d Dan. 2.

^e Calvin.

Iansen.

^f Theophylact.

^z Luke 13. 30.

^h Galat. 3. 28

ⁱ Acts 10. 35.

^a Lyra.

Culman.

Aresius.

ⁱ Heb. 7. 17.

^m Bertrandus
in loc.

^a Ludolph.

^a Panigrol.

^p Iansen.

Coffer.

Pontan.

^q Melancthon.

^r Galat. 6. 9.

^s Ser. de orat.

Dom.

^t De bono perse-
uerantia, cap. 2.

though neuer so wicked. In the businesse of our saluation oft it comes to passe *that the first are the last, and the last are the first.* In ^h Christ there is neither Iew nor Grecian, but in euery nation he that feareth him, and worketh righteousnesse is accepted with him.

The thankfulnesse of the Samaritane is accompanied with many notable vertues, as first obedience; for although he knew that he was, *as hee went cleansed* of his leprosie: yet according to Christs expresse commandement *hee shewed himselfe to the Priests.* And when he was with them, he was not seduced of them as the rest of his companie. For whereas the Priests (as ^k it is thought) had corrupted and perswaded those other nine that they were cured by the Lawes obseruation, and not by Christs either might or mercy: the Samaritane beleueed vnfaignedly that *Christ was a Priest for euer after the order of ^l Melchisedec,* euen an high Priest which is touched with the feeling of our infirmities, Hebr. 4. 15. and therefore leauing the legall Priests, hee was desirous to bee with Iesus his Sauour. Euery man goeth astray, but the good man is ^m regredient, returning againe to Christ, which is the way. Being now come to Christ, hee performes his dutie to God, and man. To God, *in praising him with a loud voyce,* which argueth his ⁿ deuotion, and *in falling on his face at Christs feet,* which argueth his ^o humilitie. To man, for whereas Christ said vnto him, *Are there not ten cleansed?* but where are those nine? hee made no reply, but held his peace; ^p signifying hereby that hee came backe againe to remember his owne thanks, and not to tell tales of others ingratitude. These good things arising from a liuely faith, are well-pleasing to God: and therefore Christ dismissed him accordingly, *Goe thy way, thy faith hath made thee whole.*

Let vs imitate the Samaritane in his ^q perseuerance, being *neuer wearie of well doing.* The which one poynt (as ^r Cyprian and ^s Augustine haue noted) is almost all the contents of our Lords prayer. For in saying, *hallowed be thy name,*

name, thy kingdome come, thy will be done, &c. what doe we desire, but that Gods name may bee sanctified of vs alwaies, his kingdome propagated alwaies, his will fulfilled alwaies. If at any time we fall into sinne, we must returne againe by faith and repentance to Christ, *humbling our selues at his feet*, and seruing him in holinesse and righteousness all the daies of our life.

The Gospell and Epistle parallel, for sinne is a spirituall leprosie, the spots whereof are *adulterie, fornication, uncleannesse, Idolatrie, &c.* Christ is the Physitian of our soule, who came into the world to saue sinners, 1. Tim. 1. 15. *I, euen I (saith the Lord) am he that putteth away thine iniquities*, Esa. 42. 25. The Preachers of his word are his mouth, as it were, to^x pronounce, that all such as truly repent and vnsainedly beleue his holy Gospell, are cured of their leprosie: but himselfe alone *cleanseth vs from all sinne*. Giuing vs his sanctified spirit also whereby we put off the old man, and walke in newnesse of life. For as leprous^z Naaman after he washed in Iorden, had new cleane flesh in stead of his old rotten flesh; euen so such as are Christs, and are led of his spirit, in the places of their ancient vices *hatred, variance, sedition, enuying, murther, &c.* haue contrarie vertues, as *loue, ioy, peace, long suffering, gentlenesse, &c.* If Iob blessed God for a wound giuen; what thanks owe we to God for our wounds healed, and our sinne forgiven? ^a *O ineffabilis mysterij dispositio, peccat iniquus & punitur iustus, delinquit reus, & vapulat innocens, offendit impius & damnatur pius, quod meretur malus patitur bonus, quod committit homo sustinet Deus.*

Pro seruis Dominus moritur, pro sordibus insons.

Pro agrotomedicus, pro grege pastor obit.

Pro populo rex mactatur, pro milite ductor;

Pro opere ipse opifex, pro homine ipse Deus.

Quid seruus, sons, agrotus, quid grex populi qd,

Quid miles, quid opus, quid homo soluet? amet.

^a See postil. cum glossis: & Ferus ser. 5. Dom. 15. post Pentecost.

^x Zepher. com. 1. in loc.
¹ 1. Iohn 1. 7.

^z 2. King 5. 14.

^a August. medit. cap. 7.

The Epistle. GALAT. 6. II.

Yee see how large a letter I have written vnto you with mine owne hand, &c.

THis epistle to the Galathians hath three principall parts: a

Preface; setting
downe the

Saluters: *Paul and the brethren, &c.*
Saluted: *The Churches of Galatia.*
Salutation: *Grace be with you, &c.*

Treatise: con-
cerning

Doctrines of holy
faith: from vers. 6.
of the first chapter,
vnto vers. 13. of the
fifth chapter.
Rules of good life:
from vers. 13. of the
fifth chapter, vnto
vers. 11. of the sixth.

Conclusion: in the
text read, where-
in three poynts
are to bee con-
sidered: a

Insinuation: *You see how large a letter I have written, &c.*
Recapitulation: *As many as desire, &c.*
Validiction: *The grace of our Lord, &c.*

Yee see how large] Saint Paul insinuates himselfe into the mindes of the Galathians by a twofold argument. First, from the largenesse of his Epistle. Secondly, for that he

he wrote it with his owne hand. Interpreters haue construed the word *large* diuersly ; ^b some referring it to the greatnesse of the character. *Hyperius* to the depth of his matter. ^c *Hilarie* to the loftinesse of his stile. ^d *Theophylact* to the badnesse of his hand. ^e *Anselmus* on the contrary to the fairenesse of his writing. But the word signifieth ^f quantity so well as quality : *Hebrewes* 7. 4. *James*. 3. 5. Whereupon *Beza* translates heere, *videtis quam longis literis* : and *Vatablus*, *Quanta vobis epistola scripserim*. Our English Bibles accordingly *so large*, that is, as *Erasmus* in his paraphrase, so prolix. The plaine meaning then is, that he neuer wrote so ^g long an Epistle with his owne hand vnto any Church as vnto them. Hee wrote indeed to *Philemon* with his ^h owne hand, but that Epistle was exceeding short in comparison of this : and hee wrote larger Epistles vnto the Churches of Corinth and Rome ; but by his Scribes, and not with his owne hand. Wherefore seeing this letter is the most long and large that euer himselfe penned, it ought to be more regarded and better accepted ; ⁱ as his paines were greater in writing, our diligence should be greater in reading and obseruing the same.

With mine owne hand] *Haimo* saith it is the Doctours opinion that *Paul* wrote not all this Epistle with his owne hand, but onely from hence to the end ; which assertion is contrary to the Text, and truth. It is evidently confuted in the Text, for that our Apostle speaks of the whole letter in the time past, *I haue written*. Or if of any part more then of another, it is of the former part rather then of the latter. Again, the most ancient Doctours affirme that himselfe penned it from the very beginning to the end with his owne hand. Saint ^k *Ambrose* saith, *Ubi holographa manus est, &c* : Where the whole writing is his owne hand there can be no falsehood. ^l *Primasius* vseth the word *perscripsi*. ^m *Theophylact* brings in *Paul* speaking thus ; *I am enforced euen with mine owne hand to write this Epistle to you*. ⁿ *Oecumenius* calles

^b Apud Hieron. exposit. prior. in loc.

^c In Psal. 118.

^d In loc. Idem. Occumen.

^e Bene. formatu literis

^f Erasmus, An. in loc.

^g Luther in loc.

^h Philemon. vers. 19.

ⁱ Calvin.

^k In loc.

^l In loc.

^m In loc.

ⁿ In loc.

° In loc.

P Throarbyact.

Anselm. Arc-
tius.

° 1. Cor. 5. 3.

° Cap. 2. v. 16.

° Cap. 5. 6.

° Cap. 1. 6.

° See supple-
ment of M^r.
Perkins Com.
Galat. in loc.° Arcim in
loc.

calles it *ἡδύχρουν ἐπιστολὴν*, ° *Anselme*, non notarij manu sed mica. This then is Pa testification of his exceeding great loue and care toward them, and it is a president for Pastors how they should bee diligent in their ministry both absent and present ; if resident vpon their charge, they must bee faithfull in winning Gods people to the Gospell : if non-resident vpon lawfull occasions (as *Paul* heere) fearefull lest their mindes should be caried from the truth vnto contrary doctrine, that being absent in body, yet they may be present in spirit, and present by letters, hauing a greater care of the flocke then of the fleece.

As many as desire with outward appearance] Heere begins the recapitulation, in which our Apostle like a good Orator artificially repeates all those things hee would haue especially remembred in the whole discourse; now the maine proposition of all this large letter vnto the Galathians is, ° *that a man is not iustified by circumcision, or any workes of the Law : but by the faith of Iesus Christ*. The which is all one with his assertion here, that *Christ crucified* is the sole meanes of our saluation, and onely ground of our spirituall reioycing. Neither Circumcision, nor uncircumcision auaieth any thing at all, but a creature renewed, that is, endued with ° *faith working through loue*. Hee doth accuse therefore such as obtruded ° another Gospell, an opposite doctrine, but blesse Gods Israel, *even as many as walke according vnto this rule*.

The false teachers are described by ° five properties, as first, *They desire with outward appearance to please carnally*. Secondly, they constraine men to the strict obseruing of their owne deuised religion. Thirdly, the marke they shoot at is to shun stormes and persecution for the Crosse of Christ. Fourthly, they compell men to keepe that law which they will not obserue themselves. Fifthly, they pretend Gods honour but intend only their owne vaine glory, that they might reioyce in your flesh. ° Other reduce these

these five to foure : Flattery, Cowardise, Dissimulation, Boasting. ⁊ Other to three : first, shunning of the crosse : secondly, seeking of their owne glory : thirdly, teaching of that themselues vnderstand not. All happily may be referred vnto their hypocrisie ; for notwithstanding their faire shewes and outward appearance they seeke not herein their brethrens good, and Gods glory ; but their owne honour and ease, that they might haue *Cum dignitate otium*, a Lordly living and a lasie life. Sike Church-men are like the Church pinnacle pointing vpward, poyssing downeward.

⁊ Luther in loc.

In this description of false Doctours, if thy sight bee quicke, thou maicst apprehend the liuely picture both of a Schismaticke and hereticke, who though outwardly they seeme neuer so great, yet are they the least in the Church of God. According to that of Christ, ^a *Whosoeuer shall breake one of the least Commandements and teach men so, shall be called the least in the kingdome of heauen.* As ^a *Augustine* paraphrastically, *Qui soluerit & docuerit, id est, docuerit verbis quod soluerit factis minimus erit.*

^a Mat. 5. 19.

^a Contra. lib. Pess. lib. 2. cap. 61.

If any shall demand how the false brethren in vrging Circumcision had the world at will, and were made free from persecution ? ^b Answer is made, that the Roman Emperours, *Caius, Octavian, Tyberius*, had giuen libertie to the Iewes to liue according to their owne law, without molestation or disturbance thorowout all the Roman Empire. So that if a Iew turned Christian, hee had the priuiledges of a Iew so long as hee kept the ceremoniall rites of *Moses* : whereas they who taught that ceremonies were abrogated, and that men were iustified onely by faith in Christ, wanted those priuiledges and so were persecuted of the Iewes, and of the Gentiles too, ^c *Christ crucified being a stumbling blocke vnto the Iewes, and vnto the Grecians foolishnesse.* Now the ^d pseudo-Apostle here, lest they should suffer affliction for the crosse of Christ, inuented a new gospell, and made an hotch-potch of religion. For as the Christians in the countries of ^e *Prester Iohn*, and

^b Hieron. Primatus, Aquin. in loc.

^c 1. Cor. 1. 23.

^d Ansel. in loc.
^e Mat. Dressorius, vti lo. Pory descript. of Africa. pag. 400.

^f *Augustin.*
contra Cres.
lib. 1. cap. 31.

^g *E. Latimer.*

^h *Act. 9. 4.*

ⁱ *Zach. 2. 8.*

^k *Luther.*
Armin.

^l *Act. 5. 41.*

and in *Augustines* age the ^f *Symmachianni* received both Circumcision and Baptisme : so they conioyned in the matter of saluation *Messias* and *Moses*, iustification by faith, and iustification by workes, hereby seeking carnally to please both the Christian and the Iew : the Christian in preaching Christs crosse : the Iew by pressing circumcision of the Law. Desiring to serue two contrary masters at one time, *God* and *Mammon*, as it is in the Gospell appointed to bee read this day. The Papist then in being a ^g *mingle mangler*, is branded with this infallible character of a corrupt teacher, and so is the mungrell in religion according fire and water, Antichristians and Christians in the chiefe Oracles and Articles of holy faith, and so are carnall Gospellers who desire to haue Christ, but they will none of his Crosse : They would bee with him vpon Mount *Tabor*, but not vpon Mount *Caluarie*.

God forbid that I should reioyce but in the Crosse of our Lord Iesus Christ] The sufferings of the faithfull for Christ, are tearmed often the sufferings of Christ: 2. Cor. 1. 5. as the sufferings of Christ abound in vs, &c. And Colossians 1. 24. I fulfill the rest of the afflictions of Christ in my flesh for his bodies sake, which is the Church. And so Christ himselfe witnesseth in saying ^h *Saul, Saul, why persecutest thou mee?* Saul did no violence to Christ, it was all done to his Church : but he that toucheth it, toucheth the ⁱ *apple of his eye*. There is a more liuely feeling in the head then in other members of the bodie; for the little toe being hurt, instantly the head sheweth it selfe by the countenance to grieve thereat : so Christ our head is touched with the feeling of our infirmities, euer suffering, while wee suffer which are his body. ^k Some Diuines therefore by the Crosse of Christ, vnderstand *Pauls* affliction for preaching Christ crucified. As if hee should say, let other boast as they list in auoiding persecution for the Gospell, heerein I will reioyce, that I am esteemed ^l *woorthy* to suffer rebuke for the name of Christ,

Christ, ^m I take delight in reproches, in necessities, in tribulations, in anguish for Christs sake. But because the words (ei ui) are both exceptiue, making the sense thus, *I will glorie in nothing but in the crosse of Christ: and exclusiue, only in the crosse of Christ, and in nothing else: I subscribe to* ⁿ Augustine, ^o Chrysostome, ^p Hierome, and ^q other who construe this of Christs all-sufficient sacrifice for our sinnes on the crosse, whereby the world is crucified to vs, and wee to the world, Christ himselfe being our ^r redemption, wisdom, righteousness: that, as it is ^t written, he that glorieth should glorie in the Lord, and make boast of him all the day long, as it is Psal. 35. 28.

As this exposition is most agreeable to the letter, so most answerable to Pauls intent: as if hee should haue written thus, Although other make their reioicing in circumcision, *I will reioyse in nothing else but in the crosse of Christ*, which ^u abrogates circumcision. And well might hee speake so, for that in Christ crucified are hid not onely the treasures of wisdom and knowledge, Coloss. 2. 3. but of fulnesse and grace, Iohn 1. 16. and of euery spirituall blessing, Eph. 1. 3. In a word, all ^v things of which vsually men boast, are in Christs crosse. Doth any man glory in wisdom? ^x Paul desired to know nothing but Christ crucified, as being assured, that this knowledge is eternall life, Ioh. 17. 3. Doth any boast of riches and honour? by Christ all true belecuers are made Kings and Priests, Apocal. 1. 6. Doth any reioyce in libertie? by Christ wee are deliuered from the bonds and hands of our enemies: Luke 1. 74. Doth any delight in the Princes fauour? behold the King of Kings ^y accepteth of vs in Christ. All men desire comfort and content, and therefore let vs (as Paul here) reioyce in Christ crucified, in whom only wee are ^z complet, and by whom also wee haue right to those things which eye hath not seene, eare hath not heard, neither can the heart of man conceiue.

Gods Israel walking according to this rule, though they beare

^m 2. Cor. 12. 10.

ⁿ Tract. 43. in Ioan.

^o In loc.

^p Com. posterior. in loc.

^q See B. Bilson tract vpon this text in the beginning of his conclusion to the reader.

^r 1. Cor. 3. 31.

^t Ieremy 9. 24.

^u Theophylact. in loc.

^v Aquin. in loc.

^x 1. Cor. 2. 2.

^y Ephes. 1. 6.

^z Coloss. 2. 10.

^a 1. Cor. 4. 13.
^b Philip. 3. 8.

^c Heb. 3. 5.

^d Theophylact.
 Anselm.
 Caietan.
^e Primasius.

^f Luther.

beare the markes of affliction in their bodie: yet haue they peace of conscience in their soule. For being new creatures in Christ, the world cannot crucifie them any way more then they crucifie the world. As the world accounts them the^a filth and of-scouring of all things: euen so they repute all things of the world as^b dung, to win Christ, and to glorie in his crosse.

Brethren, the grace of our Lord Iesus Christ be with your [spirit] In this adieu our Apostle concludes his epistle with a great Emphasis, euery word being a strong reason to confound his aduersaries, opposing first our Lord Iesus Christ the master of the house, to Moses who was but a^c seruant in the house. Secondly, the grace of Christ to the merit of inherent righteousness, ^d insinuating that we are saued by grace, freeing vs from circumcision and other workes of the Law. Thirdly, the^e spirit, which is the obiekt of grace, to the flesh, in which the enemies of Christs crosse gloried so much. And lastly, noting in the word brethren, his lowly, but their lordly cariage toward the Churches of Galatia. The brieft of all is, ^f I haue taught you Christ purely, deliuering vnto you wholesome doctrine touching faith and good manners, I haue entreated you, chidden you, threatned you, letting passe nothing which I thought profitable for you. I can say no more, but that I heartily pray, that our Lord Iesus Christ would blesse my labours, and gouerne you with his holy Spirit for euer. See the peace of God in the Liturgie.

The

The Epistle, MATTH. 6. 24.

No man can serue two masters.

THIS Gospell is } *Generall rule : No man can serue*
 8 parted into a } *two masters.*
 } *Particular instance : Yee cannot*
 } *serue God and mammon. Where-*
 upon is inferred that wee may not bee carefull *what wee*
shall eat or drinke, but that wee should rather seeke first the
kingdome of God, and the righteousnesse thereof, and then all
these things shall be ministred vnto vs.

No man can serue two masters] There is no rule so ge-
 nerall but hath exceptions, and so this common prouerbe
 is confined within his lists and limits, as Interpreters ob-
 serue. For one man may serue two well agreeing masters
 inioyning the same thing, as the men of Tyrus^h hew-
 ing Cedar trees out of Lebanon for the Temple, serued
 both *Hiram* and *Salomon*. Againe, this axiome must
 bee construed ⁱ *in sensu composito*, not *diuiso*: for other-
 wise wee may serue diuers masters at diuers times, as
^k *Zaccheus* at the first serued the world, yet afterward
 hee followed Christ. The meaning of this adage then is,
 that no man at one time, can serue two masters inioy-
 ning ^l contrarie duties. As for example, God and the
 flesh are two such masters, *I see* (saith ^m *Paul*) *another*
law in my members rebelling against the law of my minde:
for the flesh lusteth against the spirit, and the spirit against
the flesh, and these two are contrary one to the other: Galat.
5. 17. Wee cannot serue these two, but we must loue the
one and hate the other, or else leane to the one and despise the
other: wee must bee seruants vnto God, and not vassals
vnto lust.

Concupiscence is like to a fire, and our bodie like to a
 seething pot. Now the pot is cooled foure waies espe-
 cially :

⁸ *Eusibym. &*
Report. in loc.
Idem Iansen.
con. cap. 42.

^h *1 Kings 5. &*
2. Chron. 2.

ⁱ *Pontan. in loc.*

^k *Luke 19.*

^l *Theophylact.*
Eusibym.
Anselm.

^m *Rom. 7. 23.*

¹ Cassianus.
Collat. 5.

² See Th. m. 22
quæst. 153. art.
4 & Chrysostom.
ibid.

³ Fulgent. My-
tholog. lib. 2.
fab. de venere.

⁴ Greg. Moral.
lib. 31. cap. 31.

⁵ Terent. in
Eunucha.

⁶ Epist. Amm-
do, tom. 3. fol.
135.

⁷ Ouid.

⁸ Hierome.

cially : first, by taking away some of the fuell vnder the
pot : euen so the lesse wee drinke or eat, the lesser is the
heate of our lust. It is saltng spetle that kils this ser-
pent, ¹ *incrementum gastrimargie initium luxurie*: how-
soeuer ² *delectatio venereorum* bee the end, yet gulling is
the matter and beginning of incontinence. The Poets
faigned *venereum natam ex exectis Saturni virilibus*, to fig-
nifie that saturnitie is the father of wantonneffe, and vn-
cleannesse the ³ daughter of surfetting. ⁴ *Sine Cerere &
Baccho friget Venus* : Lady Venus dwels at the signe of
the Iuic bush; where there is cleannesse of teeth, vsually
there is no filthinesse of bodie : but if wee stufte our
corps like cloake-bags, making our mouthes as tunnels,
our throates as wine-pipes, our bellies as barrells; if we fill
them full of strong drinke and new wine, there must fol-
low some vent, according to that of ⁵ Hierome: *Ventrem
distentum cibo & vini potionibus irrigatum voluptas gen-
italium sequitur, nam pro ordine membrorum ordo vitio-
rum.*

Secondly, the pot is cooled by stirring of it; so the fu-
rious heate of lust is much abated by the stirring of our
bodies, and exerciling of our mindes. Vnchast follie
for the most part is begot of an idle braine, hatched in a
lasie bodie.

⁶ *Queritur Agistius qua re sit factus adulter?*
In promptu causa est, desidiosus erat.

The Crab-fish when as the Oyster doth open, flings
into her a little stone, so that she cannot shut her selfe
again, and so the Crab deuoureth the Oyster: ⁷ Our
aduersarie the Diuell is like the Crab, and wee like the
Oyster, if hee finde vs idle and gaping, he takes his op-
portunitie to confound vs. *Otia puluinar Satane*, Cupid
shootes in a slugge, and hits none but the sluggish. Al-
beit Rome was so well occupied as to make Idlenesse a
diuine soueraigntie: yet there was neuer a Temple
within the Citie dedicated *quieti & otio*, *sed extra colli-
nam portam illi ignauo numini templum dedicarunt*. To
signifie

signifie this much (as our reuerend^x Iewel obserues) that no man borne in Rome, or Gentleman well brought vp, should vouchsafe Idlenesse any honour. y Calvin was wont to say, that a lasie life was of all other most tedious vnto him. And euery generous spirit resolues as^z *Maximus*: *Quo maior sum, eo magis laboro, & quo magis laboro, eo maior sum.* In holy^a Bible we reade that *Iacob* vnder the name of *Esau*, which signifieth^b working, obtained his fathers blessing, and that none shall receiue reward at the last day, but such as haue beene labourers in the Lords Vineyard: Matth. 20. 8.

Thirdly, we may coole the Pot by casting cold water into it: in like manner abundance of teares is a good meanes to quench outrageous flames of this vnruely fire. The Amalekites, as we finde in^c sacred History, burned Ziklag, and tooke their wiues and children prisoners: then *Dauid* and the people lift vp their voices, and wept untill they could weepe no more. After that *Dauid* asked counsell of God, and followed after them, and smote them (as it is in the Text) *euē from the twilight vnto the euening of the next morrow*, so there escaped not a man of them saue foure hundred yoong men which rode vpon camels and fled. Lust is an Amalekite, it burnes our Ziklag, and sets on fire this little City, captiuating our senses, and making them prisoners vnto it: but if we with *Dauid* shall weepe, so that we can weepe no more; if wee cast cold water into the Pot, if our eyes be a fountaine of teares, if we lament day and night the slaine of the daughter: assuredly wee shall persue the brutish Amalekites, and overcome our vntamed affections, wee shall smite them from the twilight of our youth, vntill the euening of our old age. Some yoong men may escape, that is, some vaine words and vncleane thoughts as yet may remaine in vs: but as for the old Amelekites, I meane grosse faults and foule transgressions, God will grant vs power and grace to kill all them, and so we shall recouer all that the Amelekites had taken, we shall rescue

^x Dr. Humfred.
in vita. Iuelli.
pag. 47.
^y Beza: in vita.
Caluini.
^z Reusner. in
symbols.
^a Gen. 27.
^b Ambrosio de
Cain & Abel,
lib. 1. cap. 4.

^c 1. Sam. 30.

our wiues and daughters, our affections most deare to vs heretofore captiuated vnto lust, shall now doe good seruice to God, acknowledging this infallible rule that *no man can serue two masters*. God and the lust of the flesh.

Fourthly, the Pot is cooled by taking it altogether from the fire; so we may the sooner coole this hot lust which so boyleth in vs, if we shunne opportunities and occasions of sinne. Saint *Paul* willeth vs to resist and fight against other vices, ^d but as for fornication he saith, *flee fornication*, 1. Corinth. 6. 18. *Cupid* is a boy, therefore his shoot cannot be good; and blinde, therefore his aime must needs be bad: he can hit none but such as stand right afore him, and make themselues a Butt for his arrowes. It is a strange, yet a true rule:

Tu fugiendo fuga, nam fuga sola fuga est.

And as good Councell,

Ne sed eas, sed eas: ne pereas, per eas.

^e It was as great a myracle that *Ioseph* in his Mistrisse armes should not burne with lust, as it was for the three children to walke in the Firie-fornace without any scorching. Yong men of a little flame make a great fire; whereas the fault is not so much in our yeares as in our selues. For *Daniel* a yoong man reprobued the lasciuious Elders; *Ioseph* a yoong man resisted the temptations of his owne Mistrisse; *Iohn* the blessed Euangelist a yoong man, ^f *admodum adolescens & pæne puer*, and yet as the Scripture witnesseth, hee was the best beloued Disciple. But yoong men in our time runne and ride to the Wood for fuell to make the fire greater, vsing strange cates and delicates, meates and medicines, rather poysons to encrease the flames of concupiscence, bragging of much villany done, yea boasting of more then was done. Such a Gallant ^h *Augustine* was in his vnruely youth, vntill almighty God effectually called him home by a voice from heauen, crying ⁱ *Tolle & lege, tolle & lege*: Take the booke and read: and taking vp the Bible,

^d *Io sares. poli-
crat. l. 8. c. 6.
Idem Aquin.
Aofelm.
Caictan. in
1. Cor. 6.*

^e *Luther. tom.
4. in Gen.*

^f *Hieron. ad-
uers. Iovin. l. 1.
8 Iohn 19. 26.
20. 2.*

^h *See confes.
lib. 2. cap. 3.
ⁱ Confess. lib. 8.
cap. 12.*

Bible, the first Text he lighted on was that of *Paul*, Rom. 13. 13. *Walke honestly as in the day, not in gluttony and drunkennesse, neither in chambering and wantonnesse: but put ye on the Lord Iesus Christ, and take no thought for the flesh to fulfill the lust of it.* After this *Augustine* was no more seruile to sinne, but a true seruant vnto Christ; he now well vnderstood my text that he could not serue two masters, God, and the lust of his flesh.

I know *S. Augustine* had afterward his infirmities, as himselfe confesseth ingenuously: but he was not ^kgiuen ouer vnto wantonnesse, to worke all vncleannesse euen with greedinesse. It is true, that concupiscence so long as wee are clothed and clogged with flesh, is not extinguished throughly.^l The children of Iuda could not cast out the Iebusites, but they dwelled at Hierusalem vntill this day: lust is a very Iebusite, it will dwell with vs so long as we dwell in houses of Clay. The best man liuing may confesse with ^m*Paul*, *I do not the good things, which I would, but the euill which I would not, that doe I.* Which I would not I doe, because, ⁿ*whosoener is borne of God sinneth not*, absolutely with plenary consent: his will in sinning is not *voluntas*, but *velleitas*, as the ^oSchoole distinguisheth. A mariner in a tempest doth cast his goods into the water; a true man assaulted on the high-way giues his purse to the theefe, yet not with full consent: euen so the children of God in the sinne of incontinence transgresse wittingly, yet with reluctation afore and repentance after: whereas other men in a reprobate sense, both approue their filthinesse afore, and boast of it after. *Lucrecia* the faire Lady of Rome was assaulted violently by *Tarquinius*: ^p*Augustine* writing of this rape saith excellently, *Duo fuerant, & vnus adulterium admisit*. There were two actors, but one adulterer, there was a coniunction of bodies, but a distraction of mindes. A regenerate mans cause is like to that of *Lucrece*, sinne is rather done *de illo quam ab illo*.

I speake not this to encourage any in their vncleannesse,

^k *Ephs. 4. 19.*

^l *Iosua 15. 63*

^m *Rem 7. 19.*

ⁿ *1. Joh. 3. 9.*

^o *Thom. part. 3. quast. 21. art. 4.*

^p *De ciuit. Dei, lib. cap. 19. 1.*

1 Theodoret a-
pud Occumen.
Theophylact.
& alij.

2 Rom. 6. 13.

3 Rom. 7. 20

4 August. l. 2.
de ser. Dom. in
mont. Idem
Anselm. Vega.
Culman. in loc.
5 Thom. 22.
quest. 110.
art. 1.
6 Noſt At. l.
11. cap. 11.

7 Sent. lib. 3.
dist. 38.

8 August. en-
cherid. ca. 22.
9 August. con-
tra mendat. ad
Consen. cap. 12.

nelle, God forbid. Let euery man in the feare of God vse the meanes afore prescribed for the cooling of intemperate lust boyling in his flesh, and then if hee cannot expell this lebusite, it hee cannot cast out this diuell by fasting and prayer, if hee cannot extinguish this outrageous fire with watry teares; let this be his comfort, that God requires onely that lust be not our *Master*, that it *reigne not in our mortall bodies*, Rom. 6. 12: The Greeke Fathers obserue well vpon that place, that *Paul* said not, let not sinne tyrannize, but *let not sinne raigne*. Be not sins voluntarie soldiers, in *giving your members as weapons of unrighteousnesse vnto sinne*: but if ye be sinnes prest souldiers against your will, it is not you that offend, *but the sinne that dwelleth in you*. Lust may command as a tyrant, and yet we may performe good seruice to God: but if wee submit our selues vnto it as our king, if wee suffer it to reigne, making our members seruants to vncleannesse and iniquity, then assuredly lust is our Lord and loue: for my Text must betrue, *No man can serue two masters*.

As God and the flesh, so God and the diuell are two contrary masters: for the one is truth it selfe, *I am the way, and the truth*, Ioh. 14. 6. the other is a liar, and the father thereof, Ioh. 8. 44. so that all such as speake the truth from their heart dwell in Gods tabernacle, Psal. 15. but such as delight in lying, are fit for the diuels seruice. Now there is *materiale mendacium* and *formale*: the which distinction is more plainly deliuered by the grammarians, who make a difference betweene the reporting of an vntruth, and the forging of a lie. For, as *Nigidius* in *A. Gellius*, hee that doth lie deceiue other; hee that reports an vntruth is deceiued himselfe: and as *Lombard*, a man may be true that relates a thing vntrue: for as Philosophers and Diuines haue determined *mentiri est contra mentem ire*, *to speake that with our mouth which wee thinke not in our minde*. *Enunciatio falsa cum intentione fallendi*. The seruant of God often vtters.

vters that which is false, and yet he is *verax*, for that hee thought it had beene true ; and the diuels seruant sometime speakes the truth, and yet hee is *mendax*, for that hee thought it to bee false, as *Augustine* and *Lombard* haue well obserued.

Thou maist easily discern by this cognizance, to what master the seruant of seruants and his retinue belong, namely to Don Beel-zebub, the mint-master of equiuocation and forgerie. Not to meddle with their old Legend, and new Kalender of Saints, in which are more lies than leaues. To passe by their Pasquils and inuectiue libels, as their^b *Theatrum crudelitatum*, the relations of *Caietan* annexed to *Genebrards* Chronologie, *Stapletons tres Thoma*, *Mer. gallo bel. mundus furiosus*, *Giffords Caluino-turcismus*, together with the seditious pamphlets of *Allen*, *Sanders*, *Campion*, *Bristo*, *Rob. Parsons* ; all which are not onely *hyperbolici*, but as ^c one wittily, *hyperdiabolici*. Not to mention heretheir vn-sufferable correcting, yea corrupting of all authors, onely giue mee leaue to remember how the Iesuits impudently deliuered in pulpit and ^d print that old *Beza* was dead, and that forsooth hee died a *Romane Catholike*. *Marianus Scotus*, lib. 3. *Chron. ad an. 854.* ^e *Sigebertus gemblacensis*, ^f *Martianus polonius*, the penner of the Chronicle called *Fasciculus temporum* in fol. 66. *Volateran*, *Com. 8 lib. 22.* *Iacobus Bergomensis de Claris mulieribus*, cap. 143, ^h *Sabellicus*, *Ioannes lucidus de emendatione temporum*, lib. 8. ⁱ *Ranulphus*, ^k *Boccace*, ^l *Platina*, *Nauclerus*, and ^m other arrant Romanists affirme directly, that there was a *Pope Ioane*: who being anⁿ harlot, well became the seate of the *Babylonian whore*. Yet *Auentius anal. Boior.* lib. 4. *Onuphrius annot. in Platin. Genebrard. in Chron. ad an. 854.* *Bellarmino de Rom pont.* lib. 3. cap. 24. and all our moderne Iesuited Papists obstinately contradict this historie, seeking against their owne knowledge, to perswade the world, that it is a meere fable. By which it is apparant that they gaine more by this one illiterall

^b *Per. Ric. Ver-
sigan. Antwerp*

^c *D^r. Suslif.*

^d *Pinarius
epist.*

^e *Chron. ad
anno 854.*

^f *Supputas ad
anno 855.*

^g *Col. 657.*

Lugdun.

^h *En. 9. lib. 1.*

ⁱ *Polychron.*

lib. 5. cap. 32.

^k *Lib. de Claris
fam.*

^l *In vita Ioan. 8*

^m See *D^r. Mor-*

son. apolog. cat.

lib. 1. cap. 19. &

Alex. Cooke:

Pope Ioane. p. 3

ⁿ Nam papa pa-

ter patria pepo-

rit parvulum

puerulum.

arte of lying, then they do by the seuen liberall Sciences.

As God and the flesh, and God and the Diuell, so to giue Christs instance, God and the world are two^o contrarie masters. And therefore whereas ^p some desire to serue God onely, some the world onely, some both: in their deuotion as it were ^q carried up to the heauen, in their auarice downe againe to the deepe: our blessed Sauour saith peremptorily, *Ye cannot serue God and mammon.*^r He doth not say, yee cannot haue God and mammon; for *Mary and Martha* may dwell together, rightcoustnesse and riches may stand together: but yee cannot serue God and mammon; for he that is the seruant of God must bee the master of his money.

The children of Israel, as it is recorded *Exod. 14.* walked vpon dry ground through the red sea, because, saith the text, *the waters were diuided*: but the cruell Egyptians pursuing after Gods people were drowned because the sea returned againe to his course. ^s *Mystically*, such as diuide their worldly substance, distributing to the poore, lending to the needie, passe through the maine streame of the worlds current safely, their riches and honour being vnto them as the waters vnto the children of Israel, *a wall on the right hand, and a wall on the left*: but hold-fast Egyptians, auarous oppressors being more cunning in substruction then in diuision, are drowned in the puddle. When *S. Peter* casteth his net o-uer them, alas they runne themselues so deepe into the mud, as that it cannot get vnder them to draggethem out.

Mammon is a Lord in opinion onely; ^t *Nos facimus te fortuna deam*, &c. and as *Plinie* speakes, *Omnibus locis, omnibus horis, omnium vocibus fortuna sola invocatur*, &c. ^x But almightie God is by right and indeed a Lord of all things, of all men especially. For (as ^y *Diuines* obserue) God is not called Lord in the Scripture till he created man. *In the beginning God created the heauen and the earth, and God said, Let there bee light, &c. Again* God said,

^o *Iam. 4. 4.*
^p *Ardens in loc.*

^q *Psalm. 207. 26.*

^r *Chrysost.*
Hieron.
Aret. in loc.

^s *Anton. de Rampen. in fig. Eblieu.*

^t *Iuuenal.*
^u *Lib. 2. cap. 7.*

^x *Aret. in loc.*
^y *Tersul. cont. Hermogen.*
Idem Vega. in loc.

said, *Let there be a firmament, &c.* but after man once was made, the ² text often calleth him Lord : *The Lord God made the man of the dust of the ground, and the Lord God planted a garden east-ward, and the Lord tooke the man and put him in the garden of Eden, commanding him, and saying, Thou shalt eat freely, &c.* We must therefore serue none but this ^a one Lord, first seeking his kingdome, making him our master, & Mammon our seruant : for if we serue God most, and seek his kingdome first, ^b respecting his glory and honor afore all other things, aboue all other things : then all other things, as Christ promiset h here, which are necessarie for vs, *shall bee ministred vnto vs.* See Epist. 3. Sund. after Trinitie.

Thus I haue shewed how no man can serue two masters, as two, but ^c as one. For ^d euery man is either a willing or vnwilling seruant : if willing, *hee shall hate the one, and loue the other* : if vnwilling, *hee will endure the one, and despise the other.* And yet, as I said in the beginning, one man may serue diuers masters at diuers times, albeit they require diuers, yea contrarie seruice. *Matthew* sometimes an instrument of Satan, afterward Christs Apostle. *Salomon* sometime seruing God, sometime seruing his lusts. The blessed theefe seruant to the world in his life, was the child of God at his death. All sinne is ^e either a thought, a word, or a deed against the diuine law. Who did euer offend in thought more then *Paul* ? ^f *breathing out threatnings against the Disciples of the Lord.* Who did euer offend in word more then *Peter* ? ^h forswearing his owne master. Who did euer offend more in deed than *Dauid* ? who bound two great sinnes together, adulterie and murther : And yet the God of compassion and father of mercie retained all these sinners againe in his seruice. The which examples are recorded in holy Bible, partly for instruction of such as stand, and partly for the consolation of such as haue fallen. ^k *Instruunt patriarcha non solum docentes sed etiam errantes.* If *Nee* was drowned himselfe with wine, who foretold

^a Gen. 2.

^a Ephes. 4. 5.

^b August. de ser. Dim. in monis lib. 2. Idem En- thym. Anselm. Marlor. in loc.

^c Caietan. in loc.

^d Gloss. & Ian- sen. con. cap. 42.

^e Parisius. . 1 August. iustine- bis : vii vulgar.

^f Augustine.

he did ignorantly

^g Acts 9. 1.

^h Mat. 26 72.

74.

ⁱ 2. Sam. 11.

^k Ambrose de Abraham, lib. 1 cap. 6.

¹ 1. Cor. 10. 12.

foretold the drowning of the world with water; if *Sampson* the strongest was overcome by the weaker vessel; if *Salomon* the most wise committed folly, ¹ let him that thinketh he standeth, take heed lest he fall. Again, these things are registred in Scripture for the comfort of such as haue fallen already. Did God forgiue *Lots* incest, *Pauls* butchering of the Saints, *Aarons* idolatrie? then a weake conscience from these premises, & vpon Gods gracious promises may conclude, my finnes are no greater, and Gods mercy can be no lesse.

^m Aug. de Ciuit. lib. 21. cap. 24.

ⁿ Epist. ad Damasum. tom. 2. fol. 132.

^o Vbi sup.

^p 1. Pet. 4. 3.

^q Lam. 2. 19.

When *Theodosius* excused a foule fact, because *Dauid* hath done the like: Saint *Ambrose* made this answer: *Qui secutus es errantem; sequere poenitentem.* Hath thy mouth blasphemed with *Peter*? let thine eyes then weepe with *Peter*. ^m Either thou must be a *Sodomite*, or a *Ninenite*; a *Sodomite* suffering for sinne, or a *Ninenite* repenting for sinne. Yet *fortie* daies and *Ninene* shall bee destroyed, *Ionas* 3. 4. *Ninene* was ouerthrowen, and yet not ouerthrown, as Saint ⁿ *Hierome* sweetly, *Quae peccatis perit, fletibus stetit.* It was ouerthrown by sinne, but builded vp againe by repentance. *Euersa est Ninive quae mala erat, & aedificata bona quae non erat.* saith ^o *Augustine*. Let vs not looke to *Sodome*, but set our eyes on *Ninive*; for if wee will resist our spirituall enemy, wee must arme our selues with sackcloth, and put on headpeeces of ashes: if wee meane to serue but one master onely, let vs, renouncing all other seruices, instantly with all haste and with all our heart turne to the Lord our God. ^p It is sufficient that we haue spent the time past after the lust of the Gentiles, in wantonnesse, gluttonie, drunkennesse, &c. let vs now spend as much time as remaineth in the flesh, after the will of God. It is a monstrous absurditie, that seruing but two masters all our life, wee should sacrifice the best of our daies vnto the worst, and then offer vp the worst of our daies vnto the best. Again, let vs, I beseech you, repent with all our heart throughly,

^q poure out thy soule like water before the face of the Lord.

If

If thou powre out milke, the colour remaineth in the panne : if Wine, the sent remaineth in the vessell : if Honey, some taste remaineth in the Pot. He therefore that will not [†] *ipsius pœnitentia pœnitere*, [†] must not powre out his heart like milke, lest he be knowne still by his colour : nor like wine, lest he smell of wicked imaginations : nor like honey, lest he keepe a smacke of his old trickes : but like cleane water, that no taste, or smell, or colour may remaine. If Mammon be thy master, obserue him ; if God be thy Lord, follow him : [†] halt not betweene two opinions, sit not vpon two stooles, lie not downe betweene [†] two burthens, serue not two masters, [†] *is her you must hate the one, and love the other, or else leane to the one, and despise the other.*

Preached at Pauls Crosse, Febr. 8. ann. 1600. the very same houre that Robert Earle of Essex entring the City with his vnfortunate troupe, found by wofull experience the words of my Text to be true, that *no man can serue two masters.*

[†] *Saluian. lib. 5. de gubernat. Dei.*
[†] *Bonauent. Diat. cap. 11.*

[†] *1. Kin. 18. 21*

[†] *Gen. 49. 14.*

The

*Deuout the
favourite of
Queen Elizabeth
by her beheaded
owing to the cruelty
of the Countess
of Nottingham
in not delivering
the ring w^{ch} he
sent by her to
the Queen when
under sentence
of death for
high treason in
threatning the
Queen
when she bowed
his ears -*

The Epistle. EPHES. 3. 13.

I desire that yee faint not, because of my tribulations, &c.

THis Epistle containeth a double request of Paul:

One to men: *I desire that yee faint not, because of my tribulations. And that*

In respect of the

Cause: for that *I suffer for your sakes.*

Consequent: for that *it is your praise.*

Another to God: *For this cause, &c. consisting of*

A { *Petition: I bow my knees unto the Father, &c.*
Thanksgiving: Vnto him that is able, &c.

* *Vide Zan-
chium in loc.*

† *Exposit. prior.
in loc.*

z *Aretius in
loc. Idem
Aquino. &
Marlorat. ar-
gument. huius.
epist.
a Zanchius.*

I desire] The^{*} Syriac hath it thus: *I desire that my spirit faints not in my tribulations.* And the bare words of the Greeke in[†] Hieromes opinion, afford the same sense. But if we shall examine the precedent part of this Chapter, *I Paul am the prisoner of Iesus Christ for you Gentiles, &c.* and the subsequent, *I bow my knees unto the Father of our Lord Iesus Christ, &c. That yee may be strengthened with might by his spirit in the inner man;* it will appeare most evidently, that this Text ought to be construed as our English translation heere readeth, *I desire you that ye faint not;* it being one, yea the onely^z maine point of all this Epistle, which is nothing else but an exhortation vnto perseuerance.

That I suffer for your sakes] An argument from the causes of his affliction: as if hee should say, Yee men and brethren of Ephesus are^a both efficient and finall
cause

cause that I suffer, and therefore no reason that ye should faint because of my tribulations. Efficient, being a prisoner in Rome for the ^b Gospel, euen for that doctrine which I taught you. Finall, enduring this imprisonment for your ^c good, and ^d example, that yee likewise may continue constant in the sincere profession of Christianity. *Paul* then suffered not for his owne fault, nor yet for their faction: it was onely for defending the truth, euen for preaching ^e *Christ crucified*, unto the Iewes a stumbling block, and unto the Grecians foolishnesse. And therefore such as subscribe to the Confession of our Church, acknowledging all our articles of religion orthodoxall and pure; cannot in suffering a little crosse for certaine questions about matters of indifferency, gaine to themselves or their followers any true glory. For they know that ^f *B. Ridley* went to the stake cheerefully, wearing a Tippet of Veluet, and a corner cap: and yet as that good old man Father *Latymer* prophesied, *at his burning there was such a candle lighted in England, as shall neuer be put out.* *Iohn Philpot* was an Archdeacon, and Doctor ^g *Rowland Taylor* vsed the Seruice booke to his comfort all the time of his imprisonment, and commended it at his death as the last token of his loue to his deare wife: Yet these men (let enuy be iudge) were the Diamonds of the Churches ring in that age. Whereas if the daily martyred *B. Farrar*, or that vigilant Pastor *B. Hooper* had sacrificed their liues in the quarrell against Clericall habits, and other comely Ceremonies, inioyned by their religious Soueraigne King *Edward the sixt*: Iudicious *Fox* would neuer haue numbered them among the glorious Martyrs of Christ. I say then vnto such as boast of their persecution in this kind, not for the body, but only for the swadling cloutes of holy religion: as ^h *Paul* once to the Corinthians in another case, *your reioycing is not good.* See Epist. 2. Sund: after Easter.

Which is your praise] This clause may be referred (as ⁱ Interpretors obserue) both to *Pauls* affliction, and their persecue-

^b *Caietan.*
^c *Aquin.*
Kilius.
^d *Anselm.*
Sarcerius.

^e 1 Cor. I. 23.

^f Master Fox
in the martyr-
dome of Bi-
shop Ridley
and Latymer.

^g Master Fox
in the Mar-
tyrdome of
Doctor Row-
land Taylor of
Hadley.

^h 1. Cor. 5. 6.

ⁱ *Caietan.*
Zanchius.

^k Ephes. 3. 1.

^l 1. Pet. 2. 19.

^m Sarcorius.

ⁿ Aretius.

^o Primasius.

^p Theophylact.

^q Galat. 6. 17.

^r 2. Cor. 12. 10

^s Clerus Rom.

apud Cyp. epist.

26.

^t Ammi. in.

Mareel. hist. lib

20.

^u Psal. 116. 13.

^x Anselm.

Sarcer.

^y Theophylact.

^z Acts 7. 60.

^a In his praier

^b Psal. 115. 5.

^c 2. Cor. 1. 3.

^d 1. Pet. 5. 10.

perseuerance. To Pauls affliction, it is your glory that ye haue such a Pastor as is the ^kprisoner of Iesus Christ, in bonds not for any scandalous crime, but for ^lconscience toward God, euen for preaching among the Gentiles the vnsearchable riches of Christ, as it is vers. 8. of this present Chapter. If yee rightly consider my tribulation, it is to make you ^mglorious, and it cannot dismay ⁿbut rather encourage you, knowing that God will ^oreward our light affliction which is but for a moment, with a farre most excellent and eternall weight of glory: 2. Cor. 4. 17. And if my trouble for the truth occasion vnto you such praise; ^phow much more glory shall your owne constancy procure before God and men, If yee faint not vnder the Crosse, but continue faithfull vnto the end. The church is like Abrahams Rammetied in a bush of thornes, Gen. 22. 13. Tribulation for the Gospell are the ^qmarkes of the Lord Iesus, in which ^rour Apostletooke great pleasure, being more proud of his iron fetters, then a bragging Courtier of his golden chaine. If they bee blessed who die in the Lord, how blessed are they who die for the Lord? Their deathes are not *mortes*, but ^s*immortalitates*, as ^tJulian honoured all those who were slaine in his warre: so Christ and his Church honour such as are martyred in the Lords battell, *Celebri potius laude quam luctu*: right deare in the sight of the Lord is the ^udeath of his Saints, vndergoing in Christs cause Christs Crosse.

For this cause. I bow my knees vnto the Father of our Lord Iesus Christ] As if hee should say, ^xBecause you cannot doe this of your selues, I pray for it, and that not coldly but ^yearnestly, bowing my knees of the body with ^zStephen, and of the heart with ^aManasses, not vnto any Saints in heauen, much lesse to their senselesse Images on earth, ^bhauing mouthes and speake not, eyes and see not, eares and heare not: but vnto him onely that is able to doe exceeding abundantly aboue all that wee can aske or thinke, to the Father of ^cmercies, and God of ^dall grace, from whom

whom commeth ^e every good and perfit gift, ^f *Infirmi-
tatis nostra est deficere, sed Dei reficere*: To God then I
bow my knees, and yet not to God simply, ^g but to God,
as the father of our Lord Iesus Christ, ^h in whom he is well
pleased. To him I make my request, able, because God,
willing, because the Father of Christ, to heare mee and
helpe you.

*Which is father of all that is called father in heauen and
in earth*] According to the present text of our Commu-
nion booke, the meaning of Paul is, that God is the Fa-
ther of all fathers in earth. As of the Prince which is our
ciuill Father, because ⁱ by him Kings reigne: of the Pastor
which is our Ecclesiasticall ^k Father, because Preachers
and Teachers are his ^l ordinance: of the Parent which is
our naturall Father, because ^m children are the gift of the
Lord. And father of all our ⁿ fathers and progenitours in
heauen, Abraham, Isaac, Iacob, &c. and father of the glori-
ous Angels also, which are fathers, as is ^o supposed one to
another, and all of them vnto vs in respect of ther tuition
and illumination, as being the ministers of God for our
bodily ^p preseruatiō and spirituall ^r erudition. And so
God being ^{πατήρ} and ^{πρωτογενής} ^{θεός}, may be termed, and that
not vntruly, the father of all that is called father in heauen
and in earth, ^f *hac ratione est omnium pater, & ab eo patres
ceteri nominantur*. Our translation here then is not so sense-
lesse, as ^t they who did except against it.

Our latter English Bibles I confesse read better, of
whom is named the whole familie that is in heauen and in
earth. And of whom (as ^u Interpreters obserue) may bee
referred vnto God the Father, and vnto Christ his Sonne.
To the Father, ^x who did adopt the whole familie, that is,
all the Church in Christ. To Christ Iesus our Lord: ^y for
the Catholike Church as well triumphant in heauen, as
milicant on earth, consisting of all nations, peoples, tribes,
hath her name from him. ^z As all of Casars family were
called *Casarians*, and all of the tribe of Israel, *Israelites*:
euen so such as are of Gods house professing Christ, are
named

^a Jam. 1. 17.
^b Royard. in loc.

^c Zanchius.
^d Matth. 3. 17.

^e Prou. 8. 15.
^f 1. Cor. 4. 15.

^g Ephes. 4. 11.
^h Psal. 127. 4.
ⁱ Zanchius.

^j Sedulius.
^k Aquin.
^l Anselm.
^m Royard.
ⁿ Psal. 91. 11.
^o Galat. 3. 19.

^p Theophylact.
^q Primasius.
^r Sacerius.
^s Defens. for not
subscrib. part. 1
cap. 18.
^t Marlorat.
^u Zanchius.
^v Bez.
^w Calvin.

^x Caietan.

^a Galat. 3. 28.

^b Aretius.

^c Tit. 1. 16.

^d 1 Cor. 12. 3.

^e Theophylact.
Occum. n.

^f Zanchius.

^g Marlorat.

^h Sacerius.
Aretius.

ⁱ Royard. in loc.

named *Christians*. In Christ all men and Angels are *con-tributes* of one kindred, ^a *there is neither Jew nor Grecian, there is neither bond nor free, there is neither male nor female; for yee are all one in Christ Iesus.* ^b Heere then is an other argument enforcing our Apostles exhortation. If all of vs haue receiued this honorable stile to be called *Christians* of Christ, in that wee professe *Christianitie*; let vs not be faint but feruent, not waucring but constant in our faith vnto the end, and in the end. For if wee professe Christ in words, and ^c denie him in our workes, assuredly we shall haue nothing but a name, *nomen inane crimen immane*: but if any turne *Turke* or *Jew*, ^d defying Iesus, hee shall not haue so much as a name.

That he would grant you according to the riches of his glorie [Thee Greeke fathers conioyne this and the subsequent verse, making both one request: *I desire the father of our Lord Iesus Christ, that he would grant you, according to the riches of his glorie, that yee may be so strengthened with might by his spirit in the inner man, as that Christ may dwell in your hearts by faith.* ^e Other haue distinguished these petitions, in the first whereof obserue these fīue circumstances especially:

1. Who doth giue? *The father of our Lord Iesus Christ.*

2. What? *That yee may be strengthened with might.*

3. Out of what coffer? *Out of the riches of his glory.*

4. By what instrument? *By his spirit.*

5. In what part? *In the inner man.*

The word *grant* or *giue* doth exclude ^g humane merit, and shew that our perseuerance proceeds onely from the riches of Gods glorie, which our Apostle calleth in the second chapter of this Epistle, verse 7, *exceeding riches of his grace*. But hee termeth it heere glorie ^h because the constant resolution of the faithfull is Gods glorie, for as much as *his power is made perfect through their weakness*, 2. Cor. 12. 9. Or it may be ⁱ thus expounded according to the precise letter; It is not for a great man of an opulent

opulent fortune to giue sparingly, wherefore God out of the riches of his glory giueth vnto all men ^kliberally, ^lfor if he spared not his owne sonne, but gaue him for vs all to death, how shall he not with him giue vs all things also? The King of glory cannot ^m *ex opulētia gloriosa* giue but exceeding abundantly, *aboue all that we aske or thinke.* Pauls addition is very remarkable, *the riches of his glory*: For as hee sheweth else where, the goodnesse of God toward vs, it is not a bare, but a ⁿrich mercy: not a little, but a ^ogreat loue: not a naked or a single, but a ^psufficient, yea a ^qsuperabundant grace. So long then as God is rich in mercy, saith ^rBernard, I cannot bee poore in merit.

That ye may be strengthened] ^tHeere we may learne that the Church of God militant on earth is not in her full strength, it is alway growing and increasing more and more, wee may profit, but wee cannot be perfect till this corruption hath put on incorruption, the most resolute Souldier in the spirituall warre hath euery day neede to be strengthened, and that *with might*; because wee fight not against weaklings but *against powers and spirituall potentates in high places*, Ephes. 6. 12. Our aduersaries are so mighty that wee cannot ouercome them, except the spirit of God which is ^u *the spirit of fortitude*, strengthen vs *in the inner man*, that is, in the ^xsoule, y that albeit our body which is *our outward man*, perish: yet our spirit which is *the inward man* may be renewed daily. He doth not pray for the wealth of the world, or health of the body which affoord comfort outwardly: ^zbut hee desireth vpon his bowed knees the Father of our Lord Iesus Christ, that his Ephesians may haue sound inner parts, as it is in the ^aPsalme, *all glorious within*, it is then an idle conceite to thinke that a Pastor benefits his people more by a little skill in Physicke and Law, then by a great deale of Diuinity: for hauing charge of their soules, and not of their bodies or goods, he must especially labour that the inner man may bee strengthened

G

with

^k 1am. 1. 5.
^l Rom 8. 3 2.

^m Beza maior
annot. in loc.

ⁿ Ephes. 2. 4.
^o Ibid.

^p 2. Cor. 12. 9.

^q Rom. 5. 20.

^r Serm. 61. in

Can.

^s Calvin.

Marlorat.

^t 1. Thess. 4. 1.

^u Esay 11. 2.

^x Anselm.

Caluin. 1

Zanchius.

^y 2. Cor. 4. 16.

^z Caietan.

^a Psalm. 45. 14

with might against our adersarie the Diuell.

*That Christ may dwell in your hearts by faith, that yee be-
ing rooted and grounded in loue*] These three Metaphors
of our Apostle dwell, rooted, grounded : are most empha-
ticall, and pertinent to his purpose ; the faithfull are
Gods house, Christ therefore doth not onely ^csup with
them as a guest : but ^ddwell with them as head of the fami-
lie, ^enot onely *παροικεῖν*, but *κατοικεῖν*, ^f*non hospitari modo
sed habitare.*

An ^ghouse surely founded is able to withstand the
windes blowing, and waues bellowing. A Tree deeply
rooted is not ouerthrowne with a tempest : euen so, such
as are grounded in faith, and rooted in loue, continue
steadfast in their profession in the midst of all afflictions
and persecutions for the word ; but such as haue ^hno root,
beleue but for a season, and so Christ is in their hearts
onely for a season. If for the Gospell any stormes arise,
they be suddenly cast downe, yea carried away, with eue-
ry blast of contrary doctrine. The ⁱGalathians had be-
gun in the spirit, and yet afterward they were bewitched
and ^kremoued away to another Gospell. In ^lSalomon the
spirit was quenched, and iniquity for a time got the vp-
per hand : and Bishop ^mLatymer is bold to rearme such
new spirits, who say that we cannot loose the spirit : and
therefore let vs vpon bowed knees humbly beseech al-
mighty God, out of the riches of his mercy, to strengthen
our inner man by his spirit. Christ dwelleth in our heart
by faith, ⁿas long then as faith is aliue, Christ ^oliueth in
vs, and we in him : if our faith once be dead, then Christ
which is our ^plife departs out of our heart. Now faith
without good workes is ^qdead, it must therefore ^rworke
thorough loue, wee must bee grounded and rooted in
charity.

*Might be able to comprehend with all saints, what is the
breadth, length, depth, and height*] ^tSome by *breadth*, vnder-
stand the broad way, *Marth. 7. 13.* by *length*, eternall
life : by *depth* hell : and by *height* heauen : as if he should
haue

^b H: b. 3. 6.

^c Apocalip. 3.

20.

^d Iohn 14. 23.

^e Beza maior

annot. in loc.

^f in Marth.

2. 23.

^g Caietan.

^h Marth. 7. 24.

ⁱ Marth. 13. 21

^j Gal. 3. 3.

^k Gal. 1. 6.

^l Deering. left

4. Hebr.

^m Sermon. 7. be-
fore King Ed.

ⁿ Bernard. ser.

2. de resur. dom.

^o Gal. 2. 20.

^p Collos. 3. 4.

^q Iam. 2. 17.

^r Gal. 5. 6.

^s Apud primas

^t Hieron. xx

posit. post. in is.

haue said, if yee bee grounded in faith, and rooted in charitie, then yee may soone know which of these to loue or leaue. But it is better expounded ^t either of our loue toward other, or of Gods loue in Christ towards vs. Of our loue, ^u which hath a *breadth*, in louing all men, euen our enemies. A *length*, in that loue neuer falls away, 1. Cor. 13. 8. An *height*, in louing our superiours. A *depth*, in louing our inferiours: or an height in louing God aboue all, and a depth in reuerencing the deepnesse of his riches, Rom. 11. 33. The loue of God toward vs ^x hath a *length*, in respect of his eternitie, Psalm. 102. 12. A *breadth*, in respect of his infinire goodnesse shewed vpon all his workes, Ecclesiasticus 1. 10. An *height*, in respect of his excellent nature, being high aboue all people, Psalm. 99. 2. A *depth*, in respect of his vnsearchable wisdome which is a profound deepenesse, Ecclesiastes 7. 26. herein alluding as it may seeme to that of ^y Iob. *Canst thou by searching finde out God? Canst thou finde out the Almighty to his perfection? The heavens are high, what canst thou doe? It is deeper then hell: how canst thou knowe it?* Or as ^z other, Christs loue toward vs hath a *length*, in that his mercie doth endure for euer and euer, euen from euerlasting predestination, vntill euerlasting glorification. A *breadth*, in that hee would ^a all men should bee saued. Iewes, Gentiles, Grecians, Barbarians, afore the law, vnder the law, after the law, from the beginning vnto the worlds end. A *depth*, in that he descended into hell, openly triumphing ouer Satan in his owne kingdome. An *height*, in that he did ascend ^b farre aboue all heauens, and there sitteth at the right hand of God as our Mediator and Aduocate. ^c Other haue discoursed of the foure woods, and dimensions in the materiall Crosse of Christ more subtilely then soundly. For the plaine meaning of these words is, that our redemption is a ^d great mysterie. To know Christ crucified is ^e the bredth, length, height, depth of all our knowledge, in comparison whereof all other things are to bee reputed as ^f dung

^t Zanchius.

^u Aquin.
Koyard.

^x Caietan.
Aquin.

^y Iob. 11. 7. 8.

^z Photius apud
Oecum. & Hieron
rom. prior
in loc.

^a 1. Tim. 2. 4.

^b Ephes. 4. 10.

^c Anselm.
Aquin.

^d 1. Tim. 2. 16.

^e Marloras.

^f Philip. 3. 8.

and drosse. Some trouble themselves and other about round and square, long and short, blacke and white, spending the strength of their wits in examining the lawfulness or unlawfulness of certaine ceremonies vsed in the Church of England : whereas if they were grounded in faith and rooted in loue, they would endeavour rather to comprehend with all Saints, what is the breadth, length, depth, heighth of Christs loue toward vs, and in fine to bee fulfilled with all fulnesse which commeth of God.

Arctim.

Apud Theophilact. in loc.

Coloss. 2. 9. 10.

Caluin.

Anselm.

Eng. Gloss.

Hieron. Sarcoc.

Aquin.

Some thinke that the Church is this *fulnesse*, encreasing daily till the number of Gods elect is accomplished. Other, construe this of the blessed Trinitie : but because *the fulnesse of the Godhead dwels in Christ, and the Saints are complete in him* : I take the clause (*that ye may be fulfilled with all fulnesse of God*) to bee nothing else but an *explanation* of the former words, as if he should say, this I meane, by *breadth, length, depth and heighth*; that he which hath Christ, hath all things absolutely complete to perfection : I pray therefore not that ye may bee fully God, but that ye may be full of God, full of his *grace* with all the liuing Saints in *this* world, and full of his glory with all the Saints departed in the world to come, that ye may so faithfully serue God heere, as that ye may fully see God hereafter, euen face to face.

Unto him that is able In this thanksgiuing of our Apostle three points are considerable, namely,

Arctim.

Aquin.

The

1^o Motiue: Gods abundant liberalitie, being able and willing, to giue mee things, and more plentifully then either *we doe aske or thinke*.

2^o Matter: *Be praise*, or glory : mans bodie within the elements is closed, the blood within the bodie, the spirits within the blood, the soule within the spirits, the mind within the soule, & God resteth in the mind: so that this world was made for man, man for the soule, soule for the mind, & the mind for God: that as of him & through

him

him and for him are all things : euen so to him might be praise for euermore.

Manner in
respect of

Place : In the congregation, as being Gods Tabernacle dedicated to prayer and praise, knowing and participating Gods vnsearchable riches in Christ. Other assemblies haue their beginning and end, but the Church is the pillar of truth, against which hell gates are not able to preuaile. The Church then enduring for euer and euer, onely can and will honour God euer and euer.

Person : by whom our thanks are conueyed vnto God, by Iesus Christ, as being the Mediator between God and man, by whom alone the graces of God descend downe to vs, and our prayers ascend vp vnto God.

Time : Throughout all generations, &c.

For as the mercies of God toward vs are for euer and euer : in like manner our praises to him ought to be for euer and euer : * *Immensa beneficia laudibus immensis celebranda*, see the conclusion of the Pater Noster in the Liturgie.

¹ Sacerdus.

² Zacharius.

¹ 1. Tim. 3. 15.

² Matth. 16. 18

³ Theophylact.

⁴ Primasius.

The Gospell. L V K E 7. 11.

And it fortuneth that Iesus went into a Citie called Naim, &c.

^y Hewing.

^a Melanct.
Culman.

^a Iansen. Con-
cor. cap. 46.

^b See Ferus ser.
2. in Euangel.
Dom. 17. p. 57.
Pent.

^c Job 3. 3.

^d Psal. 110. 4.

^e Rom. 7. 24.

^f Job. 14. 1.

^r Miseries of man : In this afflicted woman accompanying hir child, and that a son, and that *hir only son* to his graue, dying in Spring of his *youth*, euen at that age when hee was most able to comfort hir.

^r The Winter of hir *widowhood*, when she did most want him.

^r Mercies of God : In Christ who did pitie the distressed

^r Thought, *as may be seen*, He had compassi-
on on hir.

^r In Word, *Weepe not.*
Deed, *He raised the dead, and deliue-
red him to his mother.*

The ^b mourning troupe in Naim is a lively representa-
tion of our estate by nature, subiect to sicknesse, infirmity,
death, damnation, horror, hell : our whole life being as
it were nothing else but *widow weeping*, and a *sonne dying*.

^c One doth crie, *Let the day perish wherein I was borne, and
the night when it was said, there is a man child conceived; why
died I not in the birth? and why did I sucke the breasts? for
so should I now haue lien and beene quiet, I should haue slept
then and beene at rest.* ^d Another doth crie, *Woe is me: hat*

*I am constrained to dwell with Mesch, and to haue mine
habitation among the tents of Kedar.* ^e A third crieth, *O
wretched man that I am, who shall deliuer mee from the body
of this death.* All, as it were with one voice crie, ^f *Man
that is borne of a woman is of short continuance and full of
trouble.* But Christ and his followers on the contrary re-
semble

semble our estate by grace, wherein is ioy, peace, life, health, happinesse, heauen. In this troupe & one faith, O death where is thy sting? O graue where is thy victorie? the sting of death is sinne, and the strength of sinne is the Law, but thanks be vnto God which hath giuen vs victorie through our Lord Iesus Christ. ¹ Another doth say, Blessed be God, euen the father of our Lord Iesus Christ, which according to his abundant mercie hath begotten vs againe to a liuely hope by the resurrection of Iesus Christ from the dead, to an inheritance immortall and vndefiled, and that fadeth not away, reserved in heauen. A ^k third doth say, Wee know that we are translated from death vnto life. All sing and say with Zacharie, Blessed be the Lord God of Israel, for he hath visited and redeemed his people.

Behold there was a dead man carried out] The word ¹ behold in the Scriptures is like an hand in the margent of a booke, pointing out alway some remarkeable thing, and it is heere like that hand ^m Balthasar saw writing vpon the walles of his Palace, for as that forewarned him of his vtter ruine; so this admonissheth vs of our last end: Behold a dead man caried out. This dead man was a yong man, as it is exprest in the text, I say to thee yong man arise, and a rich or honorable man as ⁿ some gather out of the text, in that much people were with his mother. And it is worth our obseruing, that Christ in the Gospell is said to raise none from the dead, but only such as were rich and yong, as the daughter of ^o Iairus a Ruler of the Synagogue, being about twelue yeeres of age: ^p Lazarus a man honored in his nation, and as ^q Epiphanius reports about the yeeres of 30. and in my text, a yong sonne of a widow well affected in the place where she dwelt. Hereby teaching vs, that such often die who least expect death, and are most embraced of the world. Poore men and old men haue their passport, as they begin to leaue the world, so the world is content to part with them. At their carrying out to bee buried vsually there is lesse weeping, because their friends are comforted, in that departing in peace

² 1. Cor. 15. 55.

¹ 1. Pet. 1. 3.

^k 1. Iohn 3. 14.

¹ *Verga in loc.*

^m Dan. 5.

ⁿ Maldonat.
Coffler.

^o Luke 8. 41.

^p Iohn 11.

^q Hares. 66. cap.
Cat. Manichai
Dogmat.

^r Iosue 22. 14.

^f Esay 40. 6.

^c Greg. in Psal.

5. penitent.

^a Joachim Bel-
laine

^x 2. Sam. 12.

^y 2. Sam. 18. 33.

^z Lib. de Na-
bush. cap. 5.

they be now deliuered from the burden of the flesh, and infinite miseries of this life. But death is the way of all flesh, and all flesh is grasse, and all the grace thereof as the flower of the field. *Per natiuitatem uret in carne, per iuuentutem candescit in flore; per mortem aret in puluere.* By birth a man is greene in his flesh, by youth he is white in his blossome, by death hee is withered in the dust. For death as a fisherman encloseth all kinde of fish in his net, great, small, good, bad, old, young; which the Poets insinuate in the fable of Death and Cupid, who lodging at a time both in one Inne, interchanged each others arrowes: and so from that day to this, it comes to passe that sometimes olde men doate, and young men dyc:

^u *Sic moritur Iuuenis, sic moribundus amat.*

Which was the onely sonne of his mother, and she was a widow] Children are walking Images of their parents, euen flesh of their flesh, and bone of their bone, the wealth of the poore man, and honour of the rich. It was then one step vnto weeping Crosse, that this woman had lost a childe, for nature by grace is not abolished but perfected, not murdered but manured, her impressions are not quite razed, but suted to the colours of faith and vertue. David a man according to Gods owne heart did weepe for his sicke childe, cry out for his dead sonne, *O Absolon, my sonne, my sonne Absolon: would to God I had died for thee, O Absolon, my sonne, my sonne.* S.^r Ambrose reports a tragicall accident; how that in his time there was a poore man in extreame necessitie constrained to sell one of his sonnes into perpetuall bondage, that hee might hereby saue the rest from a present famine. Who calling all his deare children vnto him, and beholding them as oliue branches round about his table, could not resolue which hee might best spare. His eldest sonne was the strength of his youth, euen hee that called him first father, and therefore not willing to part with him. His yongest boy was the nest chicke, the dearely beloued of his

his mother, and therefore not willing to part with him. A third most resembled his progenitors, hauing his fathers bill, and his mothers eye, therefore not willing to part with him. One was more louing, another more diligent then the rest, and so the good father in conclusion among so many could not afford to part with any.

It was another step vnto grieve in this widow, that her dead childe was ^a *sonne*. For daughters in respect of their sex being weaker vessels, are not so fit for businesse and employment: whereas a good sonne, albeit in obedience a childe, yet in counsell often proues a father, and is in stead of an husband to his widow mother. But it was an higher step vnto grieve that this one sonne, was *her onely sonne* ^u *onely*, first begotten, and ^b *onely* begotten, and her selfe not a yong wife: but an old widow without hope of issue. Now what kinde of sorrow this was is exprest in holy Scripture: ^c *Make lamentation and bitter mourning as for thine onely sonne.* And Zachar. 12. 10. *They shall lament for him as one mourneth for his onely sonne, and be sorrie for him as one is sorry for his first borne.* Syrophanes hauing buried his only sonne, caused his *statua* to be set in his house, ^d *Sed dum tristitia remedium quarit, seminarium potius doloris inuenit.*

This in brieue was the widowes miserie, now yee shall heare of Christs mercy. When she was haplesse & hopelesse, *hee had compassion on her*, and did exceeding abundantly aboue all that she did aske or could thinke, as it is in the select Epistle for this Sunday. ^e Before she did call, he did answer, granting her desire before she moued hir sute. ^f Teaching vs hereby that euery good gift is from aboue, not pulled downe of merit: but powred downe by preuenting grace.

God is a father of the fatherlesse, and defenderh the causes of ^g widowes: *Eliab* in a great famine by Gods appointment relieved the widow of ^h *Zarephath*, and *Elizens* even by the same diuine goodnesse, increased another

^a Pontan. in loc.

^b Lansen.

^c Ieremy 6. 26.

^d Fulgent. mytholog. lib. 1.

^e Esay 65. 24.

^f Culman.

^g Psal. 68. 5. &

146. 9.

^h 1. Kings 17.

ⁱ *Fernus serm.* 1.
in loc.

^k *Es* 27. 1. 17.

^l *Maldonat.* in
loc.

^m *Gen.* 23. 2.

ⁿ *Gen.* 50.

^o *Deut.* 34. 8.

^p *John* 11. 35.

^q *1. Thess.* 4. 13.

^r *Deut.* 32. 39.

^s *1. Sam.* 2. 6.

^t *Eu.* hym.

Brentius.

Cateran.

^u *El.* *Stilo* mor.

tu, in quo mol-

lium ille dormit,

qui durius in

vita se gesserit.

Ambr. *serm.* 28.

^x *Zepper.* *Con.* 2.

in loc.

another distressed widowes oyle, 2. Kings 4. *Peter*, Acts 9. comforted a whole congregation of weeping widowes, in raising *Dorcas* againe from the dead: and *Christ* here tooke pitie on the deepe sighing of a widow. ⁱ By which all men may learne, Magistrates especially, ^{to kindege} the fatherlesse, and defend the widow; not onely when the widow doth importunately call and cry, *Doe me iustice*, Luke 18. 3. but euen while she doth hold her peace, ^{magis} *anim petit qui petere non audet*, & *plus dat qui dat non rogatus*.

Weepe not] ^m *Abraham* the father of the faithfull bewailed his dead wife *Sara*, ⁿ *Ioseph* an holy man of God mourned many daies for his father *Iacob*, all the people for ^o *Moses*, and *Christ* himselfe for ^p *Lazarus*. His *ne* ^{stet} *then*, is not a prohibition forbidding at funerals all weeping: but an inhibition onely forbidding too much weeping, that she should not bee sorry for the dead, ^q as they which haue no hope. As if hee should haue said vnto her, as he did in the like case to *Martha*, *Iohn* 11. 25. *I am the resurrection and the life*, whoeuer beleaueth in mee though hee were dead, yet shall he liue. ^r *I wound and make whole*, ^s *I bring downe to the graue and raise vp againe*. And his workes are correspondent to his words, hee came nigh, and touched the coffin, and said, *Tong man*, *I say vnto thee*, arise, and he that was dead sate vp, and began to speake, and hee deliuered him vnto his mother. In which hee shewed himselfe to bee very God and man, in walking with his Disciples, in talking with this widow, comming nigh to the gate of the citie, touching the coffin, a very man: in raising the dead, and making him to sit vp, and speake, ^t (not as the Prophets and Apostles in anothers name, but by his owne power in a commanding fashion, *I say to thee tong man*, ^u *arise*) to be God, euenthe Lord of life, Acts 3. 15.

About the fall of the lease men ordinarily bee more subiect to sicknesse and mortalitie then at other times of the yeere, wherefore the ^x Church hath allotted fitly this

this Scripture for this season, as a sicke mans salve to comfort vs against diseases and death. Intimating that Christ is the onely health of all the liuing, and euerlasting life of all such as die in him.

And there came feare on them all, and they gaue the glorie to God] Our Euangelist heere describes a double fruit of the myracle: the one befalling such as were present, the other extended vnto many men absent, in that *the rumour of it went forth throughout all Iury, and throughout all the regions which lie round about.* The myracle wrought in the present beholders a two-fold effect, *Intus timor, foris glorificatio*: Reuerence within, and glorifying of God without, for they conceiued heereby faith in the Messias, and so feared God, glorifying him with true worship, and acknowledging his mercies *in visiting his people.* Heere the Gospell and Epistle meete againe, *Paul* would haue him ascribe praise to God in the congregation *from time to time*: these spectators accordingly, beholding the riches of Christs grace who did exceeding abundantly aboue all that the poore Widow did aske or thinke, gaue the glorie to God, saying, *A great Prophet is risen up among vs, and God hath visited his people.*

Hitherto concerning the letter of this History: Now let vs (as the ^a Fathers and ^b other Interpretors) examine the mystical exposition or allegory, considering these fve points in order:

1. Who is dead, and carried out to be buried.
2. What is the Coffin and Tombe wherein hee is enclosed.
3. What they be that carrie him to the graue.
4. What is that gate out of which he was carried.
5. What is that widow lamenting his death.

He that is dead and carried out to be buried is an obstinate sinner, for the ^c wages of sinne is death, and euery man irrepentant without faith and feeling of his sinnes is dead (as the ^d Scripture) descended into Hell (as

Ambrose

¹ Heming.

² Cusan.

² August. tract.
49. in Ioan. &
de verbis dom.

serm. 44.

Ambros.

Eda in loc.

^b Luther.

Arboreus.

Heming.

^c Rom. 6. 23.

^d 1. Tim. 5. 6.

^e De bono mor-
tu, cap. 12.

^f See Jacob. de
Vorag. serm 1.
in loc.

^g Apocal. 12. 9.

^h 1. Thess. 5. 19

Horat. Car. lib.
3. ad. 3.

^k Psalm 14. 5.

^l Eph 5. 4. &

Galat. 5. 19.

^m Bonavent.

diet. salut. c. 6.

ⁿ 1. Thess 4. 7.

^o Theophylact.

in loc. Idem

Plato in Crat.

^p In locum.

^q Heming.

^e Ambrose speakes) euen while he liueth. In ^f three things
especiall resembling a Corse being } Cold,
Heauie,
Stinking.

Cold, as being infected with the venome of the ^g Ser-
pent, and wanting the powerfull heat of Gods holy Spirit
which is ^h quenched in them. *Heauy*, because sinne is a
burthen some *load*, Mat. 11. 28. *pressing downe*, Heb. 12. 1.
hindering our ascending and *seeking the things aboue*, Co-
loll. 3. 1. For howsoeuer it be true, that if all the moun-
taines in the world should fall together vpon one iust man
hee would notwithstanding be stedfast and keepe his
ground: according to that of the ⁱ Poet,

Si fractus illibatur orbis,

Impauidum ferient ruinae.

Yet sinne is so heauy, that it cast downe *Dathan* from
earth, and *Lucifer* out of heauen into the bottomlesse pit
of hell. *Stinking*, because the slanderer hath an vnfauoury
breath, *his kthroate being an open sepulcher*. The wicked-
nesse of adulterers is ^l filchinesse. The goods of the coue-
tous hoorded vp, and not laid out, are a very ^m dung-hill,
and euery sinne is an ⁿ vncleanesse, stinking in the nostrils
of the Lord.

Now for the Coffin and Tombe wherein this cold, hea-
uie, stinking Corse lieth: as there be three kinds of death,
one of the body, which is the naturall death, another of
soule, which is spirituall death, a third both of body and
soule, which is eternall death: euen so there be three
kindes of Tombes accordingly: the Tombe of the bodie
is the Graue, the Tombe of the soule is the body, ^o *om̃ia*
quasi om̃ia, or as ^p Ambrose, *tumulus iste mores mali*, the
Tombe both of body and soule dying in sin is Hell, Luk.
16. 22. *The rich man died and was buried in Hell*. And the
sinner is borne to Hell by ^q foure Porters especiall, detain-
ing him in irrepentance, namely,

1 Hope of longer life.

2 Looking vpon the faults of other men.

3 Presump-

3. Presumption vpon Gods mercy.

4. Flatterie of leaud companie.

These foure carie the sinner out of the gate toward hell, as for example, when hee doth lust with his eye, the dead man is carried out by the ^r gate of his sight, *per oculorum beneficium infert animæ veneficium*. If he delight in backbiting and slander, the dead man is carried out by the gate of his mouth. If he take pleasure in hearing tales and ill reports of his neighbour, the dead man is carried out by the gate of his eares. And the widow lamenting his death (as *Theophylact* thinkes) is the soule, but as ^r other generally the Church of God, for as there is ioy in heauen for one sinner that conuerteth: euen so grieffe to such as haue their conuersation in heauen, when a sinner will not returne from his wicked way, but is giuen ouer in a reprobate sense, to worke all vncleannesse euen with greedinesse, *Ephes. 4. 19.* The three sorts of dead raised by Christ aptly relemble, saith ^u *Augustine*, three sorts of sinners. A sinner is dead in the house like *Iairus* daughter, when he doth imagine mischiefe in his mind: carried out of the gate like this yoong man heere, when hee ^x brings forth vngodlinesse in word or deed: stinking in the graue like *Lazarus*, if he sinne habitually without any remorse, ^y drawing iniquitie with cords of vanitie, speaking good of euill and euill of good, ^z heaping vp wrath against the day of wrath, and of the declaration of the iust iudgement of God. Now then as there was weeping for the dead *Damosell* in the house, more weeping for this man carried out of the gate, but most weeping at *Lazarus* graue, *Martha* wept, & *Mary* wept, & the Iewes wept, & Christ himself wept and groaned in the Spirit: so we must be sory for the beginnings of sin, more sorie for the proceedings & encrease, most sorie when a man ^a stands in the wayes of the wicked and sits in the seat of the scornfull. It may be well applied vnto Christs Academie, which ^b *Demosthenes* once said of *Athens*, in our Diuinitie schoole wee weepe more for the leaud liues of the bad, then for the deaths of the good.

As

^c *August. ser.*
^{31.} *ad fratres*
in eremo.

^f *In locum.*
^r *Ambros. Beda*
Panigarol.

^u *Ser. 44. de*
verbis Dom.

^z *Psal. 7. 13.*

^y *Esay 5. 18.*

^z *Rom. 2. 5.*

^a *Psal 1. 1.*

^b *Guenatae pif.*

^c Iacob. de Vo.
rag. ſerm. I. in
loc.

^d Ephes. 5. 14.

As the Church of God hath three kindes of *Planctus* ouer the dead : ſo the diuell and his companie three kindes of ^c *Planctus*. Our aduerſarie reioyceth a little when we ſinne in the houſe, conceiuing an euill thought: but more glad 'if that a man bee carried out of the houſe, breaking out into ſcandalous actions : and yet moſt merrie when a ſinner continueth in his filthineſſe, as Lazare ſtinking in his graue. Let vs then ^d awake from ſleepe, and ſtand vp from the dead; Chriſt in his word, in his Sacraments, in his iudgements, in his Preachers inſtantly calls vnto you daily, *Tong man ariſe, Damoſell ariſe, Lazarus ariſe*. Wherefore let vs I beſeech you ſit vp, & ſpeake: that we may comfort the Church our afflicted mother on earth, and bee well accepted of God our father in heauen. Amen.

The Epistle, E P H E S. 4. I.

I (which am a priſoner of the Lord) exhort you, that yee walke worthie of the vocation wherewith yee are called, &c.

^e Sauer.
Caſtan.
Aret.

After ſundry dogmaticall conſluſions touching maters of holy faith in the three former chapters : our Apoſtle comes now to patheticall ^e exhortations concerning good manners in this preſent, beſeeching his Ephesians in generall *to walke worthy of the vocation wherunto they were called*, in more particular *to ſupport one another through loue, keeping the unitie of the ſpirit in the bond of peace*. Preſſing this one point with ſeuē arguments in our text :

1. There is but *one bodie*.
2. But *one ſpirit*.
3. But *one hope*.
4. But *one Lord*.
5. But *one faith*.

6. But

6. But one baptiſme.

7. But one God, and father of all which is aboue all, and through all, and in you all. As if hee ſhould argue thus: If the Church your mother bee but one, God your father but one, Chriſt your Lord but one, the holy Spirit your Comforter but one, if your hope but one, faith one, Baptiſme one: I ſee no cauſe why you ſhould not liue together and loue to gether all as one, endeavouring to keepe the vnity of the ſpirit through the bond of peace.

Fiſt, there is but one body, that is, one Church: for albeit there be threescore Queenes, and fourescore Concubines, and the number of Damofels be without number, yet as ^f Salomon ſpeakes in the perſon of Chriſt, *my loue, my donee is alone*. As then in the naturall body there is a perpetuall ſympathy betweene all the parts: ^g *If one member ſuffer, all ſuffer with it: if one member be had in honour, all reioyce with it*: euen ſo in Chriſts myſticall bodie, *The eye muſt not ſay to the hand, I haue no neede of thee: nor the head againe to the feete, I haue no neede of you*: for if the Magiſtrates ſhould bend themſelues againſt the Miniſtes, and the Miniſters againſt the Magiſtrates, and the Commons againſt both: aſſuredly God would bee againſt all. And therefore wee muſt alway remember our Apoſtles ſaying, 1. Cor. 12. 20. that there is *but one body*. though there be many members. One not aſtied vnto any one place, much leſſe to any one perſon. The Donatiſts in the daies of ^h Auguſtine would haue tied the Church to Cartenna in Africa. The Papiſts in our time tie the Church to Rome in Italy. Contradiſting heerein the Creede, in which the Church is ſtiled *Catholique*: that is, vniuerſall, extended (as *Chryſoſtome* notes vpon my Text) to all places, and all times, and as ⁱ Bellarmine more fully, to all faithfull perſons. not onely thoſe which are now liuing, but alſo thoſe which haue beene from the beginning, and ſhall be to the worlds end. And ſo the Popiſh antichriſtian crue which haue nothing ſo much in their mouthes as *the Church, the Church*, infringe the liberties of

^f Cant. 6. 8.

^g 1. Cor. 12. 26.

^h Epiſt. 48.

ⁱ Caſec. cap. 3.
in expoſit. Credo
eccleſ. Cat.

of

^k De poſt. p. 4.
 p. cap. 22.
^l Naſ. hiſt. lib.
 7. cap. 2.

^m Trinum. act.
 4. ſcen. 2.

ⁿ Vignier an-
 ſwer to Baron.

^o Iohn 15. 26.

^p Iohn 16. 13.

^q Acts 2. 1.

of the Church exceedingly. For all of them haue made the Catholique Church to bee nothing elſe but the Roman church, and ſome of them haue made the Romane church to be nothing elſe but the Pope. *Papa virtualiter eſt tota eccleſia*, ſaith^k *Harnius*. As Anabaptiſts imagined a church like the Spider, or^l *Plinies acephali*, all body and no head: ſo Papiſts haue framed a Church like the Toad-ſtoole, all head and no body. To borrow a phraſe from *Charmides* in^m *Plantus*: *Hic quidem fungino genere eſt, capite ſe totum tegit*. If Cardinals and Ieſuits be reputed monſters, as being men ofⁿ all profeſſions, order, degrees, offices, benefices; then what a monſter of monſters is the Pope, which is all of theſe, and none of theſe, both head and bodie too.

One ſpirit] *S. Paul* ſaith, 1. Cor. 12. that there are diuerſities of gifts, but one ſpirit: to one is giuen by the ſpirit the word of Wiſdome: to another the word of knowledge by the ſame ſpirit: to another is giuen faith by the ſame ſpirit: to another the gift of healing by the ſame ſpirit: to another prophecy, to another diſcerning of ſpirits, to another interpretations of tongues: all theſe worketh one and the ſame ſpirit, diuiding to euery man as he will ſeuerally. Now the ſpirit which is the^o Comforter of the Church in her widdow-hood euer ſince Chriſts aſcenſion, and as it were tutor to leade her into^p all truth, on Whitſunday deſcended in viſible ſhapes vpon the bleſſed Apoſtles aſſembled, as the^q Text ſpeakes *ἑνωθῆναι ὅτι τὸ αὐτὸ*, altogether in one place with one accord. Where there is vnity of ſpirit, there doth reſt the ſpirit of vnity: but where there is babling, there followeth inſtantly Babel, vpon Diuiſion alway Confuſion.

One hope] As the Decalogue teacheth how to loue, and the Creede how to beleue: ſo the *Pater Noſter* how to pray. Shewing vs exactly what we muſt hope and deſire: namely, firſt Gods glory, then our owne good. Gods glorie, for that is Alpha and Omega, the firſt thing wee muſt aſke, *Hallowed be thy name*: and the laſt thing wee muſt

must performe, *for thine is the kingdome, the power, and the glorie.* Now concerning our owne good : wee desire and hope for especially the kingdome of heauen, *Thy kingdome come.* On which all other petitions depend, for wee pray *thy will be done*, for this end onely, that wee may bee subiects in his kingdome of grace, and saints in his kingdome of glory. And his will is done by depending on his might and mercie for things temporall and spirituall; in regard of the one, wee pray, *give vs this day our daily bread*; and for the other, *forgive vs our trespasses, lead vs not into tentation, deliuer vs from euill.* And by consequence Gods kingdome is the center of all our wishes, and totall summe of all our hopes. And because the wise man euer begins at the end, our great Doctor hath inioyned in things concerning our selues to begge the first of all, which is indeed the end of all. Seeing then all of vs walke in one way, all of vs haue one guide in the way, all of vs when wee come to our iourneyes end expect one and the same reward: it is very meete all of vs should endeavour to keepe the vnitie of the spirit in the bond of peace.

One Lord] It is reported by ^r *Suetonius* that the Emperour *Caligula* tooke off the head of his great god *Iupiter*, and set on another of his owne. The Papists in their interpretations and glosses haue smitten off Christ Iesus the onely head of the Church, and haue set on the Pope. Suppose (for thought is free, and impossibilities may bee supposed) I say suppose, *S. Peter* was Pope, and the other eleuen Apostles his Cardinals, as ^r *Iohannes de Turre Cremata* doth auow. Suppose hee was at Rome, suppose hee was bishop of Rome, suppose the Pope succeeds him more lawfully then the Patriarch of *Antioch*, (all which a Protestant will not graunt, and they cannot proue) yet I would faine learne of a schoole-Papist, who was this one Lord, and one head of the Church after the death of *S. Peter* immediately. Whether *Linus*, or *Cletus*, or *Anacletus*, or *Clemens*: these are foure good men

H

and

^r *In vita Caligulae.*

^r *Sum. lib. 1. cap. 80.*

and true, let them chuse whom they will.

Clemens Romanus an old new Father, whom the learned conceiue to bee the Popes owne child, writes in his Apostolicall constitutions euidently, that *Linus* was the first Bishop of Rome made by Saint *Paul*, and that *Clemens* after the death of *Linus* was the second, ordained by *Peter*, if this relation bee true, the Pope sits not in the chaire of *Peter*, but in the seate of *Paul*, for hee created the first Pope. *Franciscus Turrianus* in his ^aapologeticall annotations vpon the text of *Clemens*, answereth that *Linus* was not bishop of Rome, but only Lord Suffragan or Vicar-generall, executing Episcopall iurisdiction in Saint *Peters* non-residence. The like is recorded of *Cletus* by ^x*Marianus Scotus* in the life of *Peter*. But by their good leaue, the Romane Martyrologie makes both *Linus* and *Cletus* Bishops of Rome: and Cardinall *Baronius* in his annotations vpon their seuerall martyrdomes, and in his Ecclesiasticall Annals, y tome 1. maintaines against all commers, that *Linus* was the first, *Cletus* the second, and *Clemens* the third Bishop of Rome after Saint *Peter*. *Caesar Baronius* in the same place thinkes that *Cletus* and *Anacletus* were all one: but Cardinall ^z*Bellarmino* contradicts him, and shewes by diuers reasons accurately, that they were two. And indeed the Romane Kalender allottereth *Anacletus* a festiuall vpon the 13. of Iuly, and *Cletus* another vpon the 26. of April. Wherevpon ^a*Truhenemus* and other Popish Historiographers hold, that *Clemens* was the fourth Pope after Saint *Peter*. So then as you see, some write that he was the first, other that he was the second, other that he was the third, other that he was the fourth.

Bellarmino who shuffled the cards last, and is the best gamester at the Popes *primero*, takes vpon him to compose the difference. But as ^b*Augustine* said of *Petilian*, *vbi respondere conat us est, magis ostendit quod non poterit respondere*: in deed saith ^c he, *Clemens* by right was the first Pope, but hee suffered out of his humilitie *Linus* and

Cletus

^a Lib. 7. cap. 47.

^a Antwerp. an
1578.

^x Ex epist. De-
cretal. Leon. 2.

^z Ad an. 63 Ita
númerat Opta-
tus. In lib. 2.
contra Parme-
nian. *Linus*, *Cle-
mens*, *Anacle-
tus*.

^z De Rom. pont.
lib. 2. cap. 5.

^a In vita Cle-
mentis.

^b Contra lib. pe-
til. lib. 2. cap. 50

^c Vbi supra
§. ceterum pet.
mortuo & se-
quenti.

Cletus, to execute his office ſo long as they liued. But ^d *Damaſus* and *Sophronius*, and *Simeon Metaphraſtes* affirmeth that *Linus* died before *Peter*. Heere *Bellarmino* answers not a word, but contemnes theſe writers which he magnifieth elſewhere, placing them among learned and Catholike Authors in his 2.^e Tome, but for auoiding of tediousneſſe, let it be granted that *Clemens* being an honeſter man then *Popelings* in our time, poiſoned not his predeceſſors, but ſuffered them to liue and die in peace. Yet if there were three Popes aliue at once, who was this one head, and one Lord? then there were three Lords, not one Lord, the Lord *Cletus*, the Lord *Linus*, the Lord *Clemens*, and happily this may be one reaſon why the Pope hath three crownes, one for *Cletus*, one for *Linus*, and the third for *Clemens*.

Thus (as^f one ſaid) the Papiſts in the points of their religion are vntruſted, and lie open to the whip. They boalt of their ſucceſſion of Biſhops, and yet they cannot agree among themſelues and tell their owne tale who was the firſt, ſecond, third, or fourth Pope of Rome. Heere the words of the Lord are verified, *Elay* 19. 2. *Concurrere faciam Aegyptios aduerſus Aegyptios*, I will ſet Epgyptians againſt Epgyptians; every one ſhall fight againſt his neighbour, city againſt city, and kingdome againſt kingdome, popiſh Councels againſt Councels, Vniuerſities againſt Vniuerſities, Schoolemen againſt Schoolemen, the Ieſuits againſt the Priests, and the Priests againſt the Ieſuit, *Baronius* againſt *Bellarmino*, and *Bellarmino* againſt *Baronius*, one againſt another, God and the truth againſt all.

It is wittily noted by *S. Augustine*, *Petrus erat oculus in corpore*, *Peter* was not head of the church, but an eie in the head. God grant the Pope ſo much grace as to become an eye, or to ſtand in ſtead of an hand, yea of a finger, to further the building of Gods houſe. Head he is not; head he was not ſo much as in opinion for the ſpace of five hundred yeere after *Chriſt*, head he cannot be, for there is but one Lord, one head, one ſheepfold, one ſhepherd, *Ioh. 10. 16.*

^d *Apud B. Bar.*
ibidem S. neque
mutuam inuicem
me.

^e *In Catalog.*
Theolog. annex.
tom. 2. Contro.

^f *Mr. Philpot*
vti Fox in his
Martyr.

^g *Tract. 13. in*
Joan.

^h 1. Cor. 8. 5.

ⁱ 82. 2.

^k Extravagans.

grat. Ioh. 22.

^l Coloss. 3. 5.

^m Philip. 3. 19.

ⁿ Rom. 1. 21.

^o De ciuit. Dei.

lib. 1. cap. 32.

^p Lib. 1. Aduer.

Sym.

^q 1. Tim. 6. 15.

^r Em. ſen. hom.

2. de nat. Dom.

Let vs examine therefore what this one Lord is, our Apostle ſaith helſe-where that there be many Gods and many Lords. Many gods in title, many gods in opinion, in title, either *authoritative* or *uſurpatiuè*, by right, and ſo Kings are ſtiled gods in the ⁱ Pſalme. By uſurpation, and ſo the Pope is called god, ^k *Dominus Deus noſter Papa*, as the Canonists impiouſly blaſpheme. Many gods in opinion, and ſo the Scripture tels vs, that gold is the ^l couetous mans god, and the ^m belly the gluttons god, and ſo there be many gods in heauen, and in earth, and in hell too. For it is written that the people of Calicute worſhip the diuelli. The Gentiles were ſo vaine in their ⁿ imaginations, ^o *armentes mentes*, hauing their vnderſtanding ſo blinded, that as ^p Prudentius writes vnto Symachus, euery thing that was good was eſteemed a god: in ſo much that *πολυθεΐς* was *εἰδότης*, they had ſo many gods, as that indeede they had no God. Thus you ſee there be many gods, and many lords, yet vnto vs but one Lord. Vnto vs who know the truth (as it is heere ſaid) there is but onely one Lord in truth. Other lords are *dominiſtitulares*: our Lord is *Dominus tutelaris*, a Lord proteſtor indeed. Other by men are made gods: but our Lord is the God who made all men, an abſolute Lord of himſelf, and in himſelfe ^q *Dominus dominantium*, the Lord of all other lords, and God of all other gods. And in this acceptation Lord is vſed in the holy Bible ſometimes eſſentially, ſignifying the whole Deity: as in the firſt Commandement, *I am the Lord thy God*, and Pſalm. 50. 1. *The Lord enen the moſt mighty God*: and ſometime perſonally, for Chriſt the ſecond perſon in the bleſſed Trinity, Luk. 17. 5. *The Apoſtles ſaid to the Lord*: and 2. Cor. 13. 13. *The grace of our Lord Ieſus Chriſt*: and ſo I take it to be taken heere, there is *one Lord*, that is, *one Chriſt*, Maſter of vs all, and head of his whole Church.

Now Chriſt is one in himſelfe, and one to vs: in himſelfe one, for albeith he be God and man: yet he is not two but one Chriſt. *Non alter ex patre, alter ex matre: ſed aliter*

aliter ex patre, aliter ex matre. One (as orthodoxall *Athanasius* in his Creed) not by conuersion of the Godhead into flesh : but by taking of the manhood into God : one not by confusion of substance, but by vnitie of person : for as the reasonable soule and flesh is one man, so God and man one Christ. Againe, Christ is one to vs, as being *yesterday and to day, and the same for euer.*

Hebr. 13. 8.

Idem, $\left\{ \begin{array}{l} \text{Obiectiue,} \\ \text{Subiectiue,} \\ \text{Effectiue.} \end{array} \right.$

Obiectiue, the same in his word, for hee that yesterday was shadowed in the Law, is to day shewed in the Gospel : as *Augustine* said, the new Testament is clasped in the old, and the old is opened in the new. One Christ crucified being the center of all the Bibles circumference. *Idem subiectiue*, the same in his attributes, in his power, in his authoritie, being alway the Lord of his people, the shepheard of his flocke, the head of his Church. *Idem effectiue*, the same in his goodnesse and grace, for he who was yesterday the God of *Abraham, Isaac, Iacob*, is to day and shall bee for euer *Iesus*,^u that is a Saviour of his people : he is as well now the light of the Gentiles, as hee was before the glorie of his people Israel : hee that was present and president among the blessed Apostles, hath promised also to come vnto vs, to comfort vs, to be in the midst of vs, as ouer all, and through all : so likewise in vs all, as it followeth in the text.

Super Exod. quesi. 73.

Matth. 1. 21.

If then this one Lord bee present with vs in his word, present in his Spirit, present in his power, in all the same yesterday and to day, and for euer. I see no cause, why he should need another Lord, deputie Lieutenant, or Vicar generall to execute his office : for Christ may be considered of vs as a Lord^x two wayes :

1 As God.

2 As God and man.

As God, by right of creation, hee is an absolute Lord ouer all men, and all things in heauen and earth. As

^x See *Perkins* Reformed Catholike tit. suprenasie.

God and man, or as the redeemer of man hee is soueraigne Lord of the whole Church in more speciall manner.

Now then, as Christ is God with the Father and holy Ghost, hee hath his Deputies on earth to gouerne the world: namely, Kings and Princes, therefore called Gods. But as he is a Mediatour and Lord of his redeemed ones, he hath neither fellow, nor deputy. No fellow, for then he should haue beene an imperfect Mediatour: no Deputy, because no creature is capable of this office: the performance whereof ariseth of the effects of two natures concurring in one action, namely the God-head and the Man-hood. And therefore howsoever Preachers are his actiue instruments, his messengers, his Ministers, (if you will) his vnder Vthers to teach his schollers in this great Vniuersity: yet none can properly be called his Vicars, or Deputies to doe that in his stead which personally belongs to him. In this sense there is but one Lord, and this one Lord is the Lord, euen the Lord of Lords, Christ Iesus God and man.

Wherefore seeing all of vs march vnder the colours of one Captaine, all follow one Master, all serue one Lord, whose title is ^y loue, whose ^zliuery is loue, whose chiefe commandement is loue, whose doctrine is the doctrine of ^a peace, whose Ministers are the ^b messengers of peace, whose followers are the ^c children of peace: it behoueth vs (if it be possible) to haue peace with all men, endeavouring to keepe the vnity of the spirit in the bond of peace.

One faith] The Turke hath his faith, the Iew his faith, the Gentile his faith, Heretikes haue their faith, and Schismatikes their faith. In some countries (as it is reported) there are almost as many Creedes as heads, at the least as many sects as Cities. It is ^d written of *Poland*, that if any man haue lost his religion he shall be sure to finde it there, or else he may giue it gone for euer. How then is it true that there is but one faith?

Answer

^y 1. Iohn 4. 8.

^z Iohn 13. 35.

^a Ephes. 2. 17.

^b Rom. 10. 15.

^c Luke 10. 6.

^d Relation of religion in the West parts of the World, sect. 43.

Answer is made, that to speake properly these are not faiths, but factiōs; all of them being either vnbeliefes, or misbeliefes. And therefore when the Disciples asked the Lord to *increase their faith*, it must be construed of increase in measure, that we may grow from vertue to vertue, from knowledge to knowledge, from faith to faith, vntill we be full of growth in Christ Iesus: not of increase in number, for in regard of the manifold rents and diuisions in the Church, it is our dutie contrariwise to pray the Lord, that he will decrease, not increase our faith in number, which is and must be but one.

* Luke 17. 5.

For the further handling whereof, obserue with *Augustine* and *Lombard*, that among manifold acceptions of faith in holy Scriptures, it is taken especially *vel pro eo quod creditur, vel pro eo quo creditur*: either for the doctrine of faith, or else for the grace whereby we belecue this doctrine. For the doctrine of faith, as *Tir. 1. 13. Rebuke them sharply that they may be sound in the faith*, And *Galat. 1. 22. He that persecuted in time past, now preacheth the faith*, that is the Gospel. And in this sense there is but one onely true Catholique and Apostolique faith: if any man on earth, or Angell from heauen shall goe about to deliuer another Gospel, let him bee accursed, *Galatians 1. 8.*

† Sent. lib 3.
dist. 23.

Secondly, faith signifieth the gift and grace whereby we belecue and apply this doctrine, fitly termed by *Diuines glossa euangelij*. For as loue is the best exposition of the Law: so faith is the best interpretor of the Gospel: not *glossa ordinaria*, but as it were *catena aurea*, containing all that must and may be beleueed. In which respect it is truly called *(auiug and iustifying faith)*. And this (as the Schoole distinguisheth) is *diuersa, ratione subiecti: sed vna, ratione obiecti*. Faith is, and must be diuers in regard of diuers beleueers, for euery man must liue by his ^howne faith. *Paul* cannot be saued by the faith of *Peter*, nor *Peter* iustified by the faith of *Iohn*. As euery one must haue ⁱOyle of his owne in his owne lampe: so euery one

‡ Thom. 22 e.
quæst. 4. art. 6.

h Habacuc. 2. 4.
i Matth. 25. 9.

^k 2. part. from
of saluation.

must haue faith of his owne in his owne heart. Yet faith in regard of hir object is but one, for there is but one only diuine truth, which is the general object of faith, and but one only Christ Iesus crucified, who is the speciall object of iustifying and sauing faith. One only faith, because one only Lord, hir owne only object. Albeit faith be diuers in diuers men, and hath diuers degrees in one man: yet it is but of one kinde in all. And heere wee may learne how faith is said to iustifie, *non ut mediator, sed ut medium*; not as a meritorious or efficient cause, for that were to make our faith our Christ: but as an instrumentall or spirituall hand apprehending Christ who doth iustifie. For as our ^k Church aptly, faith is like *Iohn the Baptist*, it points out Christ and faith vnto vs, Behold the Lambe of God that taketh away the sinnes of the world. Nay faith is like *S Thomas*, first handling, and then applying the wounds of Christ in particular, *Thou art my Lord, and my God*. This in number is but one vertue, yet in a Christians account vpon the point, it is the only vertue: for lose faith and lose all, hold faith and hold Christ who is all in all.

¹ Iohn 5. 39.

The Papists haue martyred the text in magnifying the wooden *Crucifix*; but a man by faith may behold Christ crucified almost in all the workes of God, either in vs or vpon vs. Doeſt thou read the Bible? there is a *Crucifix*, and as it were a speaking picture of Christ. So himſelfe ſaid in the ¹ Goſpell, *Search the Scriptures, for they witneſſe of me*. Doeſt thou behold a brother in diſtreſſe? there is another *Crucifix*, in him Christ is naked, hungry, ſicke, harbourleſſe. Doeſt thou come to the Lords ſtable? there is another *Crucifix*, the conſecrated bread and wine are dumbe ſermons of Christs paſſion. Art thou tempted and afflicted? then thou maiſt behold Christ crucified as thy partner and thy paterne. Thy partner, who pitieth thy cauſe, and hath ^m compaſſion on thee. As thy paterne, 1. Per. 2. 21. *Chriſt ſuffered for vs, leauing vs an example, that we ſhould follow his ſteps, who when he was reuiled, reuiled not*

^m Heb. 4. 15.

again:

again: when he suffered, threatned not: but committed the vengeance to him that iudgeth righteously. So that it may be said of faith as well as of original sinne, *vna est essentia, sed multiplex efficientia*. In essence but one, but in effi-
 cience, loue, patience, hope, and many vertues: euen
 n the victorie that ouercommeth the world, the shield wher-
 by wee may quench all the fierie darts of the diuell, E-
 phes. 6. 16. the very speare which killeth our last enemy,
 for a true beleuer in his deaths-bed is ready to sing with
 old Simeon, Lord now lettest thou thy seruant depart in peace,
 for mine eyes haue seene thy saluation: and to say with
 o Paul, O death where is thy sting? O hell where is thy victo-
 rie? the sting of death is sinne, and the strength of sinne is the
 law, but thanks be giuen to God, which hath giuen vs victorie
 through Iesus Christ our Lord.

P Salomon because hee was a King, desired wisdom
 aboue all things; q David being a little restrained from the
 temple, desired aboue all things to behold the beautie of
 the Lords house; Mydas aboue all things desired gold;
 Alexander aboue all things desired honour; Epicurus
 aboue all things desired pleasure: but if wee will make
 but one wish vnto God, let vs begge and pray for a liue-
 ly faith, O Lord increase our faith. Hee that hath this one
 gift is learned enough, religious enough, rich enough,
 honourable enough, eased enough, pleased enough, a-
 gainst which no euill on earth, no diuell in hell shall finally
 preuaile.

For as one called Athens Greece of Greece: so faith is
 the grace of all grace. Without which (as our Apostle
 teacheth) euen our good workes are sinnes: Rom. 14. 23.
What soeuer is not of faith is sinne.

Wherefore to conclude this point, seeing a liuely faith
 is the key of heauen, and as it were the spirituall hand to
 take out of the coffers of God all his rich treasure; without
 which one vertue all other are no vertues; without the
 which the Gospell is no Gospell, God is no God, Christ is
 no Christ vnto vs: it behoueth euery man aboue all things

in

n 1. Iohn 5. 4.

o 1. Cor. 15. 55.

p 1. Kings. 3. 9.
q Psal. 27. 4.

r Thucydides.

in this life, to labour for encrease of this one gift, without which all other are rather curses then blessings vnto vs. And because there is but *one doctrine of faith*, and *one kinde of iustifying faith*, it is the duty of all such as professe the one, and haue comfort by the other, to *keepe the vnitie of the Spirit in the bond of peace*.

*In Epitaphio.
Nepotian.*

One Baptisme] Heere with accurat *Hieron* praying *Nepotian*, I must entreat you to behold in a little Mappe, that world of matter which might haue beene shewed at large.

Proper : as bare clesing and washing. Heb. 9. 10.

Baptisme
then is
either

Figuratiue:

Metaphorical, as affliction, Mat. 20. 22.

Allegoricall, as repentant teares, Luk. 7. 38.

Synecdochical, and so it is put for the whole doctrine of *Iohn*, Matth. 21. 25.

Catechochen, and so it is taken for that we call usually *Chrysten-ing*, and this as the *Schoole* teacheth is of three sorts :

Baptisma { *Flaminis.*
Fluminis.
Sanguinis.

But of all these there is but one only Sacrament of Baptisme, the which is one in three regards;

Unumquia { *Ad unum.*
In unum.
Per unum.

First, *unum, ad unum*, one in one man, once truly receiued, neuer to be *reiterated*; as we teach against the *Valentinians* in old time, and Anabaptists in our age. Heere might I shew that Bishopping is not a new Baptisme, but as the word imports, a *confirmation* onely: wherein a Christian in his owne person doth performe that

*Tom. par. 3.
quasi. 66. art. 9.*

*Aquin. Caie-
tan.*

*Hieron. expo-
sit. prior in loc.*

that which heretofore by other he did promise.

Secondly, *unum in unum*, one Baptisme, y for that all of vs are baptised into one faith of one Lord, for *Iohas* and Christs Baptisme differ not in substance, but in circumstance: *Iohn* baptised ² in *Christum passurum*, Christs Apostles in *Christum passum*.

Thirdly, *unum quia per unum*, one ^a in regard of the water and words wherewith we baptise, wee may not vse any other element but water, nor any other words, but *I baptise thee in the name of the Father, of the Sonne, and of the holy Ghost*: ^b one matter, one forme essentiall in holy Baptisme.

One God, and Father of all, which is above all and through all, and in you all] The map whereof in brieft is, God as Father of ^c Christ by nature, of Christians by ^d adoption, of all men and all things by ^e creation; Over all, and through all, and in you all, may bee ^f construed either with appropriation to the severall Persons in the blessed Trinitie: and so God the Father is the Person over all, God the Sonne the Person through all, God the holy Ghost the Person in vs all. Or else of the whole Deitie without appropriation, and so God is over all *excellencia dignitatis*, through all *presentia maiestatis*, in all *gratia inhabitacionis*.

For finall conclusion of this and all the rest: seeing all of vs haue been borne and now liue in one and the same Church, all of vs haue been comforted often by one and the same Spirit, all of vs expect one and the same crowne, all of vs acknowledge one and the same Lord, all of vs hold one and the same faith, all of vs are sanctified with one and the same baptisme, all of vs adore one and the same God, who is the Father of all, ouer all, through all, in vs all. I beseech you men, brethren and fathers, let me speake to you in the words of ^g Paul, Marke them diligently which cause diuision and offences, contrarie to the doctrine which yee haue learned, and auoid them. For they that are such, serue not the Lord Iesus Christ, but their owne bel-
lies,

¹ Marlorat. in Aquia.

² Melancthon. in Matth. 3. Idem Caluin.

Chemnitius, & ceteri protestant. apud Belarm. de sac. bap. lib. 1. c. 20.

^a Vide Lombard. sent. 4. dist. 3.

^b Dionysius Carthus. Cajetan.

^c Iohn 3. 16

^d Rom. 8. 15.

^e Deut. 32. 6.

^f Gortan. in loc.

^g Rom. 16. 17.

lies, and with faire ſpeech and flattering deceiue the hearts of the ſimple.

^b Tertullian.

¹ Aug. 5th. at end
Caluin. Inſtit.
lib. 4. cap. 2. §. 5.

^k Oxford An.
to the Puri-
tans Petition.
^l Judges 15. 4

As Chriſt, ſo the ^h Church is crucified betweene two malefactors: on the right hand Schiſmatikes, on the left Papiſts: the one doe *diſrumpere charitatis vincula*, vntie the bonds of peace, the other doe *corrumpere fidei dogmata*, vndoe the vntie of the Spirit. The firſt are different in things indifferent, the ſecond almoſt indifferent in matters different, concerning the publike exerciſes of our religion, and yet each of them ſpurne at the poore Church as at a common foot-ball, being herein ^k like ^l Sampſons foxes, ſeuered in their head, but tied together by the taile with fire-brands betweene them, able to ſet the whole land in combuſtion and vproare. The Schiſmatikes vnderſtand that the bonds of peace are not one policie, one diſcipline, one ceremonie: but as it is heere ſaid, *one Lord, one Faith, one Baptiſme*. Wherefore ſeeing both of vs agree in the maine matters, it is a very fruitleſſe contention to quarell about by points.

^m Iudge Cooke
charg at Nor-
wich, ^m 1606

ⁿ Mat. 34. ſag.
144.

Againe, the Papiſts acknowledged heeretofore that our Bible and booke of diuine ſeruiſe doe containe doctrine ſufficiently neceſſarie to ſaluation, and ſo much (as I haue ^m read) Pope *Pius quintus* (who could not erre) ſignified in a letter to our late Soueraigne of famous memorie Queene *Elizabeth*. Vpon what credit I ſpeake this I ſuppoſe moſt know. If any miſtruſt that great reporter, I can eaſily ſhew him a parallel in *Briſtoes* ⁿ motiues. *The Proteſtants are apes of the Papiſts, the very Communion booke is made altogether out of the Maſſe booke, and ſo are other Church-bookes alſo taken out of ours, as it is well known to all who know both*. If this be true, then his Collection is not falſe, who cenſured their not communicating with vs, to be a point not of deuotion: but of ſtate, namely, to maintaine the Popes ſupremacie. To ſpeake plainly, which I thinke ſincerely, the people of the Puritans, and the prieſts of the Papiſts, are the true let why both endeavour not to keepe the vntie of the ſpirit in the bond
of

of peace. For the first, schismatickes are like the vaine Philosophers in old time, ° *Popularis aura mancipia uanilia*, certaine creatures bred of the peoples breath; *hoc ipso placere cupiunt quod placere contemnunt*, they reake not to be condemned of the learned for ignorant: so they may be commended of the ignorant for learned. And therefore when *Plato* saw the people pitying *Diogenes* for ducking himselfe in cold water on a frostie morning, he said vnto them, if yee depart to your lodgings and leaue gazing on him, he will I warrant you presently come out of the Riuer and keepe himselfe warme. Yea, but shall we carry away the people from looking on *Diogenes*? as ¶ *Socrates* did *Alcibiades*, make them pitchers and so carry them away by the eares, instruct them in season, out of season. Because some of their pastors haue put out their owne light, I beseech you let vs that are conformable, supply their silence by our diligence. For albeit some of that humour be malicious, and incorrigible, yet other (as ¶ *Salustianus* writes) errant, *sed bono animo errant: impii sunt, sed hoc putant veram esse pietatem*. And as ¶ *Euthymius*, *quidam Pharisei semimali*. So that if we cast our Net on the right side of the ship dexterously, we may peraduen- catch them, and draw them to fruitfull knowledge and dutifull obedience.

It was an excellent speech of our late^r diocesan (whose memory I assure my selfe is so sweet as ¶ *Hony* in your mouthes, and musicke in your eares) *hee is not worthie to hold two Benefices, who doth not preach one sermon at the least euery Sunday*. As there be many wholesome iniunctions touching Cap and Cope: so likewise many good orders for the reuerent administring of the Sacraments, and diligent preaching of the word. Godforbid, the one should be *Canons*, and the other made *Pot-guns* onely. I confesse that Diuines which are Counsellours or Prelats, or attendants in Court, or Students in Vniuersities, or necessary residentiaries in Cathedrall Churches, or im- ployed in writing, or ambassages, may profitably spend their

° *Hierom. epi. ad Dauid.*
¶ *Hierom. epi. ad Euseb.*

¶ *Pintarch in vita Alcibiadi.*

¶ *De guber. Dei lib. 5.*
¶ *In Luc. 14.*

¶ *Archbishop Whigist.*
¶ *Eccles. 49. 1.*

* *Eccles. polit.*
§. 81. pag. 262.

† *Melanct. in*
Rom. 12. Tom.
3. fol. 1025.

their time otherwise: but the Country Pastors occupation is to feed his flocke, by preaching to Christs sheep and catechising his limbes. If it be said of him who will, but can not preach, that he is a dumbe dog: I thinke it may bee said of him who can and will not, that he is a dumbe diuel. It is a beastiall rudenesse saith reuerend * *Hooker* alluding to the first of Iob, ver. 14, *that Oxen only should labour, and Asses feede*: that good schollers should preach, and dunces be preferred. But it is a greater inconuenience for the Church, that Oxen should onely feede, and Asses take all the paine: who though happily they be resident at their Cure, yet for the most part non-resident from their Text, or if they comencere it (as *Luther* was wont to say) they make a martyr of it.

Will you haue the factious Nouelists cut off with little griefe to the Prelats, and no hurt to the people? then let vs that are conformable liue in our studies, and die in the Pulpit: that when our great Lord shall come to reckon with vs for our stewardship, he may not take vs (as † *Aristophanes* said of *Cleon*) with one foot in the Court, another in the City, none in our Cure: but (as those two great Diuines *Iewel* and *Caluine* were wont to wish) hee may finde vs in his owne house doing his owne businesse.

Concerning the Papists: I hold the Priests among them most inexcusable. The people are like the sea, and the Priests are like the winde, the sea of it selfe would be calme, if the winde did not set it in agitation: but so long as Priests and Arch-priests, Iesuits and Seminaries raigne ouer this our goodly Forrest, seeking for their pray: well may the Courtiers haue their goods, and the Country their Persons, but I feare the Pope will haue their hearts, and the diuell in conclusion their soules. It is great pitie that many piercing wits of England can see nothing but thorow the spectacles of Statifying Iesuits, and so hauing but two paire of eies, one of their Confessors which is *nequam*: and another of their owne, which is *nequicquam*.

Quam: the wilfull blind leading the wofull blind, they fall both into the ditch. If they could put on eyes either of religion or reason, they ſhould eaſily ſee that their Priests doctrine is prejudiciall to Chriſt, and their lives hateful to all Chriſtendome. For this ſaying is ingroſſed in their owne bookes, *That of all Chriſtians, Italians are the worſt: of all Italians, the Romans: of all Romans, the Priests: of all Priests, the Cardinals: and commonly the moſt leaſt Cardinal is elected Pope.* Nay ſome maintaine this opinion, *Hominem non Chriſtianum poſſe eſſe Romanum pontificem*, That a man which is not a member of Chriſt, may notwithstanding be head of the Church. As for our home-bred, but farre taught Gun-powder men, aſke the Secular Priests what the Ieſuits are, and they will, and that in^b print, tell you, that they be *Statists*, ^c *Machinellians*, ^d *Atheiſts*, ^e *ſo many Ieſuits, ſo many Iudaſſes*. Aſke the Ieſuits what the Secular Priests are, and they will tell you, that they are *Drunkards, Dunſes, Fooles, the very* ^f *refuſe of the Church*. If theſe things bee true, then they bee both monſters of men: if falſe, moſt malicious diuels.

God of his infinite goodneſſe grant, that wee and they and all may ſeriously labour for a perfect vnion, not onely of law, but of loue, for an vnitie of the ſpirit, knit with the bond of peace: that all of vs following the truth, in loue, wee may maintaine one and the ſame faith, and hereafter attaine one and the ſame kingdome of glory.
Amen.

*Preached at Aſhford in Kent, at the Lord Arch-
bishops Metropolitall viſitation, Anno 1607
September 11.*

^a Relat of religion in the Weſt parts of the world.

§ 36.

^a The ſparing Diſcourſe.

pag. 41.

^b *Ibid.* pag. 7.

^c *Importans*.

com. pag. 3.

^d *Quodlibet* 3.

art. 3.

^e *Ieſuit. Caſ.*

lib. 1. cap. 1.

^f *Quodlibet* 1.

art. 2.

The Goſpell. LUKE 14. 1.

It chanced that Ieſus went into the houſe of one of the chiefe Pharifees, &c.

IN this
Goſ-
pell ob-
ſerue the

Mercie of
Chriſt, to
ward the

Maſter of the feaſt in comming to
his houſe, for his good, albeit a
Phariſie, yea a chiefe Phariſie.

Impotent, in healing a
man which had the
dropſie.

Guests, { Impudēt, inſtrūcting
ſuch as contended
for place, verſ. 7. 8.
&c.

Malice of the Phariſies, inſolded in one word,
They watched him, againſt all rules of enter-
tainment and hoſpitalitie, making their table a ſnare to
catch him.

It chanced] Saint *Baſil* is of opinion, that chance and
fortune are words of Heathens, and not of Chriſtians. *Ignoratio cauſarum nomen fortune conſinxit.* Ignorance made
Fortune a Goddeſſe. The Gentiles as^h blinded in their
vnderſtanding admit and admire this vncertaine Ladie,
*Huic omnia expenſa, huic omnia feruntur accepta, & in
tota ratione mortalium ſola utramq; paginam facit*: but
ſuch as are taught in Chriſts vniuerſitie, know, that all
things come to paſſe by diuine prouidence, without our
heavenly Father a ſparrow doth not fall from an houſe,
nor an haire from our head, Matth. 10 29. and therefore
Saint *Auguſtine* was exceedingly diſpleaſed with him-
ſelfe for often vſing in his writings the word *fortuna*, and
happily ſome will except againſt our translating, *ἐξουετο*,
it chanced, and in the Goſpell appointed for the laſt Sun-
day, Luke 7. 11. *It fortunēd*, as alſo cauill at thoſe words
in

² *Apud Cal In-
ſtit. lib. 1. cap.*

16. § 8.

^b *Ephes. 4. 18.*

ⁱ *Plin. hiſt. lib.
2. cap. 7.*

in the Collect, among all the changes and chances of this mortal life. For answer then vnto this obiection, and for clearing of our text; you must vnderstand, that albeit nothing be casuall in respect of Gods knowledge: ^k yet many things are casuall in respect of our ignorance. Which ^l Aquine doth exemplifie thus: A master sendeth about one errand two seruants, one being ignorant of the others journey: this concurrence of the two seruants in respect of themselves is casuall, and the one may wonder to see the other employed about his businesse in the same place: but yet in regard of the master who did preordaine this, it is not casuall. Almighty God seeth and foreseeth all things *vno actu*, yea *vno actu semel & simul*: and therefore to him as being all eye, nothing is old, nothing is new: but vnto men it may be said truly, that there be so many chances as there be changes inuoluntary. Herein wee doe not ascribe any thing vnto blind Fortune, but all vnto Gods all-seeing providence; yet so, that the diuine providence take not away freewill and contingency, for this good act of Christ as it happened not by fortune; so likewise it came not to passe by fate, not, I say, by ^m farall destiny, for God according to the common axiome of the Schoole, *non necessitat sed faciliat*, he doth induce the good to doe good with alacrity, not inforce them against their will. ⁿ *Quoniam probitate coacta gloria nulla venit.* Asthen in regard of God, *isus* is well translated, *it came to passe*: so in regard of vs, as well, *it chanced*. As it was providence in God, it came to passe, as contingency in Christ being man, it chanced. For hee might haue visited a Publican so well as a Pharisee, but it fell out so, *that Iesus went into the house of one of the chiefe Pharisees.*

Christ conuersed with men of all sorts, and all sex, sometime blessing ^o little children, sometime conferring with fillie ^p women, sometimes eating with the ^q Publicans esteemed the greatest sinners, and heere dining with the Pharisees accounted the greatest saints, hee de-

^k Caluin. ubi
sup. §. 9.

^l Part. 1. quest.
116. art. 1.

^m Si quis Dei
voluntatem ap-
pellat nomina
fati, sententiam
teneat linguam
corrigat. Aug.
de Cinit. lib. 3.
cap. 1.

ⁿ Prudent. in
Hamartigema.

^o Mark. 10. 16
^p Iohn 4.
^q Matt. 9. 10.
Luke 19. 9.

^a *Prov. I. 21.*

^c *Matth. XI. 28.*

^e *Fulgens. serm. de duplici nat. Christi.*

^u *Cyril apud Aquin in loc.*

^x *Marlorat.*
^y *Ardens.*

^z *Augustine hom. 15.*

^a *Luke 19. 2.*

^b *John 12. 42.*

^c *Matth. 2. 4.*

spised none who came to saue all. He^r cried in the streets among the prease, powring out his minde and saying, ^c Come to mee all yee that are weary and laden and I will ease you. And at his death his hands on the Crosse were stretched out, his head bowed downe, his breast open, as ready to redeeme and receiue such as would belecue in him. ^e *Homo Deum contemnens à Deo discessit, Deus hominem diligens ad homines venit, dilexit impium ut faceret iustum, dilexit infirmum ut faceret sanum, dilexit mortuum ut faceret viuum.*

One of the chiefe Pharisies] It is apparent in the Gospels history, that the Pharisies were the greatest enemies vnto Christ, and therefore this being a chiefe Pharisee, was happily one of Christs chiefe enemies. And ^u yet Christ being inuited, as it should seeme, to his house formally, comes friendly, without any further examination of his intent, and being come, benefits him and his in vttering a parable and acting a myracle, seeking to ^x win them all vnto the truth. ^y Hereby teaching to blesse such as hate vs, embracing all occasions of loue whereby we may be reconciled vnto our mortall enemies. In malice there is nothing else but misery, whereas a common vnion begets a communion of all good things. ^z *Habet proximus aliquam gratiam? ama illum & tua est: habes tu aliam? amate & sua est.* Hath thy neighbour any rare grace? loue him and it is thine: hast thou any notable gift? if hee loue thee, then it is his. And therefore Christ, albeit he did hate the pride, yet louing the person of this Pharisee, said and did also good to him and all his company.

Againe, in that this Pharisee was a Chiefe, we note that there was among them, as in euery setled society distinction of offices and orders. In the great booke of Nature wee finde that the Bees haue their Master, Cranes their Captaine, Sheepe their Belweather. In holy writ also wee reade of ^a chiefe Publicanes, chiefe ^b Rulers, chiefe ^c Priests. Hell it selfe though it be the kingdome of confusion admits of some degrees and order, other-
wise

wife Belzebub could not be^d prince of the wicked, and
 e chiefe of the Diuels. And therefore tumultuous Ana-
 baptists, and all such as would haue no differences and
 degrees among men in Church and common-weale, seeme
 to haue lesse reason then beasts, and lesse religion then ei-
 ther the most wicked men, or the most wretched Diuels.
 Order is the beautie of nature, ornament of Art, harmo-
 nie of the world. Now, shall euery thing bee in order,
 and the Church of God onely without order? It is a^f gar-
 den inclosed, and a garden must be kept in order. It is an
 e armie with banners, and an armie must be marshalled in
 order. It is the^h house of God, and Gods house must be go-
 uerned in order. A popular equalitie was so burthensome
 to the seditious Anabaptists in their rebellion, as that con-
 trarie to their owne doctrine they did admitⁱ *John Mat-*
thew for their Captaine, and *John Alejd* for their King.
 And so there was a kind of order in their hurly-burly dis-
 order, as there were some chiefe Pharisees: euen so some
 chiefe Anabaptists.

To eat bread]^k Three sorts of bread are mentioned in
 the Bible. *Sacramentall*, 1. Cor. 11. 28. Let a man examine
 himselfe, and so let him eat of this bread, &c. *Doctri-*
nall, Ioh. 6. ^l Labour not, saith our Sauour, for the loaves
 and for the meat which perish, but for the meat and
 bread that endure to life euerlasting. *Corporall*, Mat. 4. 4.
 Man shall not liue by bread only, but by euery word that
 proceedeth out of the mouth of God. Now the bread
 here spoken of, is neither mentall nor sacramentall, but
 corporall. And this kind in a strict acception is the loafe
 made of wheate, or somelike graine, Gen. 14. 18. *Mel-*
chisedek King of Salem brought forth bread and wine: but
 in a more generall and large signification, it is vsed in
 holy Scripture^m *pro omni comestibili*, for all kind of food.
 As Genesis 3. 19. *In the sweat of thy face shalt thou eat*
ⁿ *bread*: and in the Lords prayer, *Giue vs this day our dai-*
ly bread: where *panis* is *pan*, euery thing necessarie for
 this our life. See 1. Sam. 14. 24. 2. Sam. 9. 10. Prou. 31. 14.

^d Iohn 12. 37.
^e Matth. 12. 24

^f Cant. 4. 12.
^g Cant. 6. 9.

^h 1. Tim. 3. 15.

ⁱ Lanquet. ad
 an. 1534.

^k Ludolphus de
 vita Christi.
 part. 1. cap. 37.

^l Ier. 26. 37.
 32. 34.

^m Cyril. apud
 Panig. in loc.
ⁿ Nomine panis
 intelligitur om-
 ne necessarium
 ad alimentum
 Aquin. & Car-
 thusiam. ibid.

* Caluin.
Aret.
Peg. a.

Ierem. 11. 19. It is then a weake conceit of *Ardens*, and the counterfeite *Eusebius Emisenus*, to note from hence the moderate diet of Christ on the Sabbath day, whereas eating of bread is as much as feasting or dining with the Pharisee. For if there had been nothing but dry bread on the boord, happily there would haue beene lesse contending for place.

* Culman, in loc.

* Coloss. 4. 6.

* Ephes. 4. 29.

* Iansen. in loc.

On the Sabbath day] The Pharisees inviting and our Sauours comming on this day, to this dinner, evidently demonstrate that it is not vnlawfull to feast on the Lords day. For if the Iewes might entertaine neighbours and friends on their Sabbath: how much more Christians on our Sunday, being assured, that God is worshipped euen on this day ^p rather with workes of hospitalitie and charitie, then by fond macerating of our bodies. I write not this against godly fasting, nor yet for vngodly feasting. Moderation is the best dish at the table, for immoderate fasts exceedingly dull vs: and on the contrarie, sanctified feasts in good companie, make vs more fit for deuotion and other duties of the Sabbath, especially when Christ is in presence, when a good man is moderator at the boord, whose speech is ⁹ *powdred with salt*: that it may minister grace to the hearers, edifying his host and all his house. Christ heerein shewed himselfe thankfull and faithfull, hee did not bite his host in present, nor backbite him absent, but in requitall of his good cheere gaue good words, and better aduice. Christ was faithfull also, for whereas it is the fashion of parasites and trencher-Chaplaines to flatter, or at the least, humour great men at their table: he did not deuoure the faults of the chiefe Pharisee with his fowles, and his sinne with his sauce, but correct him and his, ^t instructing their soules while they feed his bodie. This ought to bee the center of all our conuersation and conference, to make those which are bad, good; and those which are good, better. So did *Noe* converse with them of the old world; so *Lot* with them of Sodome; so *Iob* with them of the land of *Vz*, and

and ſo ^c *Paul* with all men, vſing all meanes to ſaue ſome.

¹ 1. Cor. 9. 22.

The Pharifieſes had ^u two faultſ eſpecially, miſconſtruing of the Scriptures, and pride. Chriſt here doth rectifie their error in both, in healing a ſicke man on the Sabbath, he doth inſtruſt them in the true meaning of the fourth Commandement according to the preſent occaſion offered, and in his parable to the gueſts, hee deliuereth an excellent document concerning their ambition. Hee could haue cured this man, as he did many, with his bare word only; ^{*} but to ſhew that all handy workes, as theſe of charity, and other of neceſſitie, as to pull a beaſt out of a ditch, are not vnlawfull on the Sabbath, he touched him, and by touching healed him.

^u Pontan.

^{*} Ardent.
Janſen.

Two circumſtances amplifie Chriſts exceeding rich mercies in acting this miracle: firſt, for that he did it vn-asked freely: ſecondly, for that hee did it with hazard of his credit ſtoutly. He did helpe the ^y Centurions ſeruant, but vpon entreatie: the ^z womans daughter of Cana, but after a long and earneſt ſute: the blind ^a *Bartimews*, but after much crying, *O ſonne of David haue mercie on mee*: the ^b lunatike, but his father vpon bowed knees asked this boone, *Maſter haue piſie on my ſonne*: whereas this man is cured inſtantly, without any requeſt of his friends, or prayer of himſelfe. Againe, Chriſt vndertooke this cure with hazard of his honour, whereas other miracles vſually wrought his glory. When hee raiſed from dead the widowes ſonne in Naim, all that were preſent praized God and ſaid, ^c *A great Prophet is riſen vp among vs, and God hath viſited his people*: when hee cured two blind men, Matth. 9. *They ſpread abroad his fame throughout all that land*: when hee fed about five thouſand with five barley loaves and two fiſhes, all that ſaw the miracle, ſaid, ^d *This of a truth is the ſame Prophet that ſhould come into the world*: when he made the deaſe to heare, and the dumbe to ſpeake, ſuch as were ſpectators euen with open mouth as it were cried, ^e *He hath done all things well*; but in helping

^y Luke 7.

^z Matth. 15.

^a Mark 10.

^b Matth. 17.

^c Luke 7. 16.

^d Iohn 6. 14.

^e Mark. 7. 37.

^f Heming.

^g Panigarol.
part. 1. hom. in
locum.

^h Maldonat.

ⁱ Cyril.

^k Psalm. 39. 3.

^l Beda. Gregor.

^m Heming.

ⁿ Perkins Go-
uernment of
the tongue.
chap. 7.

this man after this manner on the Sabbath, he knew that the Pharisies on the contrarie would obieſt that hee had done ill: and yet he firſt acted the miracle, then makes an apologie for it, answering their ſecret malice, *which of you ſhall haue an oxe or an aſſe, &c.* ^f Teaching vs hereby that we ſhould not ceaſe to proceed in well doing, though an infinite number of potent enemies on euery ſide combine themſelves againſt vs.

^g Some for the further amplifying of Chriſts abundant goodneſſe, imagine that the ſicke man heere was a paralytike to the Pharisies, and that hee came to this feaſt of his owne accord as a baite to catch Chriſt, and not with an intent to be cured of his Sauour. ^h Other hold this improbable, conceiuing that he made no ſuite but held his peace, rather out of ⁱ feare then out of loue to the Pharisies: he did happily beleue in heart, but leſt the Pharisies ſhould excommunicate him, he durſt not openly confeſſe with his mouth that Ieſus is the Lord. As ^k David in another caſe, *I held my tongue, and ſpake nothing, I kept ſilence, yea euer from good words, but it was paine and grieve to me.* Howſoeuer it was, heere we may behold the riches of our Sauours exceeding great loue, curing the dropſie-mans bodie ^l together with the Pharisies ſoule. ^m Doubtleſſe the diſeaſed of the dropſie fell into it by diſordered ſurfetting and drunkenneſſe. Hence then obſerue, that Chriſt deſpiſeth not thoſe which haue caſt themſelves into ſickneſſe through their owne fault, if they follow this mans example: to wit, if they come where Chriſt is, and ſuffer themſelves to be touched and healed of him, if they come to Church, heare the Word, fall to repentance, confeſſing their ſinnes, and hartily crauing pardon for the ſame.

The ſecond chiefe part of this Goſpell is the Pharisies malice, conſiſting of three degrees. It was in the Phariſie great iniuſtice to returne euill for good, but greater to doe this vnder the pretence of loue, yet greateſt of all vnder colour of loue at a feaſt. For ⁿ the time of mirth is at meales,

meales, at the table men haue licence to talke ° freely, not onely by the rules of humanity, because *P b. laria maxime mellis a qua non sunt mellis a*: but also by the grounds of Diuinity; for *1 Sampson* at his marriage feast propounded a riddle to his friends, and the faithfull at Hierusalem *did eat their meat together with gladnesse*, Act. 2. 46. Such then as obserue the merry gestures, and catch at the pleasant words of their guests at table, make their wine like *the poison of Dragons and the cruell gall of Aspes*, heating their neighbours and making them drunken^t that they may see their priuities.

° *Odi memorem compotorem: & uitas & probat Marlorasin loc. p Gellius l. 13. cap. 11.*

1 Iudges 14. 12

Deut. 32. 33.

1 Nabac. 2. 15.

The Epistle. I. COR. I. 4.

I thanke my God alwaies on your behalfe, &c.

THIS Text is a cunning^t insinuation of our Apostle, for intending to chide the Corinthians, he begins his Epistle with a commemoration of their vertues, that afterward he might more freely without any suspicion of malice reprehend their vices: it consists

1 Aretius, Martyr. Piscat. & alij.

In {	{	Commending them for the present:	^x Generally, For the grace of God which is given you, &c.
			Particularly, rich in all utterance and in all knowledge.

*1 Aquin.
2 Calvin.*

Comforting them against the time to come, which also shall strengthen you to the end, &c.

An example worthy to be followed of euery Preacher, lest by concealing the commendable gifts of his auditors, and inculcating only their faults and follies, he breed hate to himselfe and despaire to them.

1 Gualter.

I thanke] By this all men, in more particular all ² Ministers are taught not to repine, but to reioyce for the good things in other, especially for the successe of the ³ Gospell, out of a fellow feeling not only to weepe with

2 Sacerdus.

3 Heming.

^b Rom. 12. 15.

^c 2. Cor. 11. 29.

^d Hofius lib. 3.
contra Brent.
prologomen.

^e Musculus,
Heming.
^f Rom. 10. 12.
^g Theophylact.
Martyr.

^h Aretius in
loc.

ⁱ Idem.
Ibidem.

^k Calvin.
Gualter.

^l Oecumen.
Pomeran.
Aret
^m 1. Cor. 1. 10.
ⁿ 1. Cor. 3. 4.

such as weepe, but also to be ^b glad with such as are glad. The Sectaries of our daies heerein are very defectiue, for whereas our ^c Apostle said, *Who is weake and I am not weak?* They like busie Flies are buzzing alwaies on the soares and gaulds of the Church, and as for the manifold gifts of God by which our Pastors are *made rich in al utterance and in all knowledge*: what doe their inuectiue Libels against our Clergy, but vnworthily disgrace these graces, in stead of *giving thanks vnto God alwaies in our behalfe*. For as some ^d Papists affirme that Scripture cited by vs. is no Scripture: so some Schismatikes haue giuen out, that our preaching is no preaching, that our learning is not sanctified, and that our vtterance doth not edifie.

My God] Hereby ^e not denying that hee was God to them and all other, for ^f *he that is Lord ouer all, is rich vnto all that call on him*: ^g but out of a singular faith in God, and vnfaigned loue to them, esteeming that his owne good which hapned well vnto the Church: *I thanke my God on your behalfe*: as the God of all is my God, so the good of all is my good; and I thanke the giuer of all grace for it, and that not coldly, but with such an earnest deuotion ^h as if he were *my God only*; nor seldome, but *alwaies*. A little loue will be mindfull at sometime, but mine affection is so great vnto you, that I thanke God *alwaies* on your behalfe. *Paul* surely did somewhat else then praise God for his Corinthians: *alwaies* therefore must not be construed ⁱ absolutely, but restrained and referred vnto the present occasion of his speech, as if he should haue said, as often as I thinke of you, I thanke God for you, *alwaies in all my prayers*, as it is Philip. 1. 4.

For the grace of God which is giuen you] ^k Lest he might heere seeme to flatter them in his commendation of their gifts, he puts them in minde who gaue them, and for what end. God is the giuer of euery grace; ^l why then doe you boast of your gifts, as if you receiued them not? 1. Cor. 4. 7. And he gaue them vnto you, not to make ^m dissention in the Church and Schisme, that some may ⁿ side with

Paul

Paul and other with *Apollos* : but for this end, that the testimonie of *Iesus Christ* may be confirmed in you.

By *Iesus Christ*] Or as other translate according to the Greeke, in *Iesu Christ* : hereby signifying that the graces of God are giuen in Christ, and for Christ only, such as are Christs are made rich by him in all things, according to that of our Apostle, 1. Cor. 3. 22. *All are yours, and ye Christs, and Christ Gods.* ¶ Interpreters obserue that *Paul* speaking heere metonymically, doth vnderstand by this one word *grace*, not only the gifts of utterance and knowledge mentioned in this Scripture, but all the benefits of Christ reuealed in the whole Gospell. And therefore Saint *Ambrose* and *Anselme* excellently glosse the Text, *Hoc constitutum est à Deo, ut qui credit in Christum saluus sit sine opere, sola fide gratis accipiens remissionem peccatorum* : It is ordained by God himselte, that whosoeuer beleueth in Christ, should be sau'd not by any worke, but by faith alone, receiuing freely pardon of all his sinnes.

In all utterance, and in all knowledge] That is, in all doctrine, and in all vnderstanding, whereby men are able to discern betweene sound and false doctrine, the one concerning teachers, and the other hearers. Or by speech is meant the gift of tongues, or the gift of elocution, or the gift of preaching in euery kind, giuing milke to babes, and strong meat to them of age; and by knowledge, a right exposition of the Scripture. Now these two must goe together, in as much as neither utterance without knowledge, nor knowledge without utterance can edifie: for hee that aboundeth in his study with vnderstanding but wants a doore of utterance to vent it, is like the man that had the rheume and could not spee: on the contrary, he that hath a world of words void of matter (as *Tully* speaks, *Nulla subiecta sententia & scientia*) is like the child who bloweth in a little shell a great buble, which is so vain that it is marde as soone as made.

These gifts of speech and vnderstanding are named only, because the Corinthians abused them in their dissensions

* *Piscator.*

* *Sacerdus.*

* *Caluin. Martior. Aret.*

* *Com. in loc.*

* *Enitrat. in loc.*

* *Sacerdus.*

* *Aretius.*

* *Aquin.*

* *Beza.*

* *Anselme.*

* *Hebr. 5.*

* *Aquin.*

* *Coloss. 4. 3.*

* *Lib. 1. de Orat.*

* *Martyr.*

^f 1. Cor. 12.7.

^g Marlorat.

^h Com. in loc.

ⁱ Piscator.

^k Musculus.
Calvin.
Gualter.

^l Martyr.

^m Dr. Cowel
prof. before def.
of M. Hooker

ⁿ Psal. 37.1.

^o Advancement
of learning, lib.
1. pag. 13.

sentions especially, prophaning the graces of God giuen (as our Apostle speakes ^f elsewhere) *to edifie withall*, vnto the destruction and viter vndoing of the Church. If any shall obiekt that all the faithfull in Corinth had not these gifts? ^g Answer is made that there was among them, as among vs, and euer shall be such a communion of saints; as that the praise which is indeed proper to some particular men and members, is ascribed to the whole body of the Church in generall. And therefore ^h *Caictane* notes accurately, that as *ex parte* may be construed *adiectiue*, yee are made rich *in all things*: so likewise *substantiue*, ye are made rich *in all*. Applying Gods grace rather to the whole congregation in grosse, then to singular persons in seuerall.

By the which things the testimonie of Iesus Christ was confirmed in you ⁱ The witnesse of Christ is nothing else but the witnes of the blessed Apostles concerning Christ Act. 1. 8. euen the ^k preaching of the Gospell, the summe whereof is to reueale Christ, *in whom are hid all the treasures of wisdom and knowledge*, Coloss. 2. 3. So that the meaning of Paul is plaine, by these manifold graces as ^l effects and fruites of the spirit, you may know that you haue receiued the true Gospell: or by these two gifts, *utterance and knowledge*, as instrumentall causes *the testimony of Christ is confirmed in you*. Learne from hence to reuerence those men which are indued with these meanes of thy saluation, euermore thanke thy God in the behalfe of Schooles and Vniuersities, as the common nurseries of all *utterance and knowlege*. ^m It is said of reuerend Hooker, truly, *that hee was borne for the good of many; but few borne for the good of him*. In this vnthankfull age some rich in the graces of God are neglected, and other rich in the gifts of the world are preferred. But ⁿ fret not thy selfe because of the vngodly, for learned men forgotten in States and not liuing in eminent places, are ^o like the Images of *Cassius* and *Brutus* in the Funerall of *Iunia*: of which not being represented

represented as other were, Tacitus saith, *eo ipso prae-fulge-
bant quod non visebantur*. If thou well employ Gods talent
of viterance and knowledg, that the testimonie of Christ
may be confirmed in other, assuredly (noble yoke-fellow)
thy credit is honour enough, and thy worke it selfe a suffi-
cient reward vnto thy selfe. Remember that the profita-
ble seruant said not in the P Gospell, *Ecce mihi lucrifeci:*
sed ecce tibi lucrifeci domine.

¶ *Matth. 25.*

So that ye are behind in no gift] ¶ That is, in no necessa-
rie gift whereby yee might attaine sauing knowledge,
wanting no grace competent vnto such as ^r are in *via*,
^f strangers and pilgrimes on earth. Or as *Paul* expoundeth
himselfe, behind in no gift incident to such as waite for the
appearing of our Lord *Iesus Christ*. It is true that now we
know but in ^t part, and propheticie but in part: our greatest
perfections haue their imperfections, our gifts are giuen
by measure, though happily ^u shaken together and pres-
sed downe, yet not running ouer as long as wee waite for
Christ: but when he shall appeare, when that which
is perfect is come, then that which is imperfect shall bee
abolished.

¶ *Caluin.*

Heming.

Gualter.

^r *Ardens.*

^f *1. Pet. 2. 11.*

^t *1. Cor. 13. 9.*

^u *Luke 6. 38.*

Appearing of our Lord *Iesus Christ*] The second com-
ming of Christ is called a reuelation, or an appearing in
respect of vs, and in respect of himselfe. In respect of vs,
for at his comming ^x hee will lighten things that are hid in
darknesse, and make the counsels of our hearts manifest. At
that time it shall bee knowen who bee Gods elect, and
who reprobate; then our Lord shall vnfold the ^y bookes
of conscience, which all the time of this life were shut vp
elofely, that all the world may read what is written in
the consciences of all men, and according to the con-
tents of these records iudgement shall bee made. Many
puissant Princes and sage Philosophers haue their ho-
nourable memorie magnified in this world, whose soules
in hell are terribly tortured, in which respect one said of
Aristotle; *Woe to thee Aristotle that art praised where
thou art not, and art tormented where thou art.* On the
contrarie,

^x *1. Cor. 4. 5.*

^y *Dan. 7. 10.*

Apoc. 20. 12.

*Cunctaq; cun-
ctorum cunctis
arcana pate-
bunt.*

^a I Iohn. 3. 2.

^b Coloss. 3. 4.

contrarie, blessed art thou *Queene Elizabeth*, O thrice happy, for albeit treacherous Papists, enemies of Gods grace, dishonour thee where thou art not, assuredly thou art comforted where thou art. ² Now are we the sons of God, but yet it doth not appeare what we shall be: for ³ whensoever Christ (which is our life) shall shew himselfe, we shall appeare with him in glory.

^b Iohn 1. 10.

^c Apoc. 1. 7.

^d Matth. 24. 27.

Secondly, the coming of Christ is a *revelation* in respect of himselfe: for whereas he came first in humilitie, being ^b in the world, but not known of the world, hee shall now come with cloudes in such a maiestie, ^c that every eye shall see him. ^d As the lightning commeth out of the East, and shineth into the West: so shall also the coming of the sonne of man be, that he may not onely discover himselfe in heauen to the good; but also that on earth where his ignominie was most apparent hee may manifest himselfe to the wicked. And for this cause the place of iudgement (as ^e some coniecture) shall be the valley of *Iosaphat*, neere to Ierusalem and the Mount of Oliues, that in the very same place where he was iudged, condemned, crucified; all may see him with great honour to bee the Iudge both of the quicke and of the dead, Acts 10. 42. and that hee who did ascend to heauen in the sight of a few Disciples, shall descend (as it is foretold by the glorious^f Angels) in the sight of the whole world to iudge them all in righteousnesse. All which is exceeding necessarie for the credit of his gouernment in this life, that all may see that he was both wise and holy in all whatsoeuer he permitted or ordained, and that neither the ^g good may complaine any more that vertue was oppressed, nor the ^h wicked glory that vice was exalted. Hee shall in that day separate the ⁱ wheate from the cockle, the graine from the chaffe, the ^k good fish from the bad, and the ^l sheepe from the goates: and the good hee shall place at the right hand, taken vp (as ^m Paul saith) into the aire that all the world may know them, and honour them as Saints: and the wicked hee shall place at his left hand,

leauing

^e Vide Ribet.
in Ioel, cap. 3.
Num. 2. Lorin.
in Act. 1. 11.
Lombar. 4. sent.
distinct. 48.
Aquinas. & Al-
tissiodor. ibid.
^f Acts 1. 11.

^g Psalme 83.

Jeremy 12. 1.

^h Habac. 1. 6.

ⁱ Matth. 3. 12.

& 13. 30.

^k Matth. 13. 48

^l Matth. 25. 32

^m 1. Thess. 4. 17.

leaving them vpon the earth that all may behold and despise them as sinners.

Which also shall strengthen you to the end. ¶ We are not so perfect, but that we may be more perfect untill Christ appeare. Yee must aske therefore this confirmation of God, that ye may bee strengthened every day more and more to the end. ¶ *Hee that hath begun this good worke in you, will performe it untill the day of Iesus Christ.* ¶ *He will sanctifie you throughout in soule and bodye, & working in you both, the will and the deed, euen of his owne good pleasure.* ¶ God is faithfull, euer dealing with his seruantes according to his word. As then hee hath promised, euen so will hee be with vs untill the worlds end, that wee may be blamelesse at the day of his comming, not absolutely without sinne: for if wee say wee haue no sinne, wee deceiue our selues, and truth is not in vs. But he shall so prevent vs in all our doings with his holy grace, that we may liue *" sine criminali crimine,"* that we fall not into such hainous finnes as may shut vs out of his fauour; or if at any time we fall into those finnes, hee shall so strengthen our weak power by his spirit in the inner man, as that we shall againe recover our selues, and so be blamelesse at the day of his comming. or blamelesse, because there is no condemnation vnto such as are in Christ, Rom. 8. 1. He is durlyghted with his grace, and sanctification, in Cor. 1. 3. & in the propitiation for our finnes, 1. Iohn 2. 2. couering our iniquities and forgiuing our vnrighteousnesse, Psal. 32. 1. and therefore wee shall be blamelesse in the day of the Lord, because nothing shall bee laid vnto the charge of Gods elect, Rom. 8. 33. In that houre we shall heare this happy doome deliuered by Christ our Saviour, *Come yee blessed of my father, &c.* He saith not, Come yee blessed of Abraham, Isaac, and Iacob; nor yee blessed of Moses, or of the Patriarchs and Prophets, nor yee blessed of God: but yee blessed of my father. Insinuating that all these blessings proceeded onely from the fatherly loue that God beareth vs in respect of his sonne. Come yee blessed therefore, possesse

" Heming.

° Philip 1.6.

¶ 1 Th. 5. 23.

¶ Phil. 2. 12.

¶ 1. Cor 1.9.

¶ Matth. 28. 20.

¶ 1. Iohn 1.8.

" Anselm.

¶ Ardens.

¶ Caietan.

¶ Ephes. 3. 16.

¶ Eng. Gloss.

Martyr.

Marlorat.

^b Psal. 55. 16.

^c Bernard. ser.

31. ex paruu.

possesse you the kingdome prepared for you from the foundation of the world : as for the wicked, earth shall open vnder their feet, and the diuell laying hold on them they shall all together goe downe ^b quicke into hell, and there being covered with huge mountaines of earth, shall be bolted vp with eternall bolts, and bound hand and foot with chaines of perpetuall damnation. O Father of mercy, which hast placed vs in this world as in the middle between heauen and hell, ^c euen as Nouices are in a house of probation : assist and strengthen vs with thy Spirit to the end, that we may be found blamelesse in the end. Lord make vs heere thy subiects in the kingdome of grace, that hereafter we may be thy Saints in the kingdome of glory. Amen.

The Gospell. MAT H 22. 34.

When the Pharisees had heard that Iesus had put the Sadducees to silence, &c.

^d Hemling. Fe-
rm. Pontan. in
locum.

^e 1. Tim. 1. 5.

^f Piscator.

^g Joseph. anti-
quis. lib. 18.
cap. 2.

^h Luke 23. 12.

THIS text is an ^d abridgement of the whole Scripture, to wit, of all the doctrine contained in the Gospell and in the Law : for the pith of all the Gospell is to beleeue that Christ is God and man, as it is said heere, *the Lord of David, and the sonne of David* : and the ^e end of all the Law is to loue God with all thine heart, and thy neighbour as thy selfe : for on these two Commandements (as our text telleth) hang all the Law and the Prophets, Interpreters of the Law.

When the Pharisees had heard that Iesus had put the Sadducees to silence] The Sadducees, Herodians and Pharisees were sectaries of diuers and ^g aduerser factions, all differing one from other, and yet (as we read in this present Chapter) all these ioyned together in confuting Christ : yea ^h Pilat and Herod mortall enemies are made friends, and agree together in confounding Christ : according to that

that of the Prophet in the second Psalme, *The Kings of the Earth stand up, and the Rulers take counsell together against the Lord, and against his anointed.* And therefore when as we shal see *Turke against Jew, Jew against Turke, Pope against both, and all of them against Gods Israel:* or when we behold the *Seminary Priest against the Iesuit, and the Iesuit against the Seminary Priest, and both against the Protestant:* or when as happily wee seele the brethren of diuision against the brethren of separation, and the brethren of separation against the brethren of diuision, and both against *Englands conformable Clergie:* let vs remember our Sauours lot heere, and lessonⁱ elsewhere, *The Disciple is not above his Master, nor the servant above his Lord. It is enough for the Disciple to be as his Master is, and the servant as his Lord is. If they haue called the master of the house Beelzebub, how much more them of the household?* And let all true Christians^k endeavour to keepe the unitie of the Spirit in the bond of peace. That as there is a combination of Pharisees, a society of Iesuits, a congregation of Separists, a brother-hood of Schismatiques; euen so to confront all these, let there be a communion of Saints and a perpetuall holy league in truth of orthodoxall Catholikes.

They came together] It is a true saying, ⁱ*bonum est Concilium, sed bonorum*, a Councell is good, if it consist of such men as are good: otherwise the councell of the wicked^m lay siege against the godly, when Pharisees are met in a conuocation theyⁿ trauell with mischief, and bring forth vngodlinesse. Truth, and many good men for the truth hath beene condemned in Councels, as^o *Chrysostom*, in a Councell holden at *Chalcedon*, *Athanasius* in a Councell holden at *Antioche*, *Iohn Huss* in a Councell holden at *Constance*. The Councels of *Ariminum* and *Nicomedia* decreed for the *Arrians* against Christs Diuinity: the second Councell of *Ephesus* for *Eutyches* and *Dioscorus* against the truth of Christs humanity: the Councell of *Trent* against many sound doctrines of Gods holy word,

in

ⁱ *Matth. 10. 24.*

^k *Ephes. 4. 3.*

ⁱ *B. Latimer.*

^m *Psalm. 12. 16.*

ⁿ *Psalm. 7. 15.*

^o See Doctor Fulke in *Tit. 3.*

† *Iesuits Cat.*
lib. 2. cap. 1.

† *Caluin.*

† *Ardens.*

† *Deut. 6. 5.*

† *Pontan.*

† *Ioh. 4. 24.*

† *Pro. 23. 26.*

† *Anse. me.*

Ardens.

Aretius.

† *Granat. Con*

1. in loc.

† *Heming.*

† *Psal. III. 10*

Ecclesiasticus

25. 13.

† *Marlorat.*

Idem Rabanus

apud Aquin.

in loc.

† *Casian.*

in so much as the Papists of *France* protested against it in the daies of *Francis* the first, openly deliuering in print, that it is to be refused touching discipline as well Ecclesiasticall as Ciuill.

And one of them] 1 Elected of the rest as the mouth of the company, being of a more ready wit and accurate iudgement, asked him a question, tempting him : not as God tempted *Abraham* for his triall, or as a Schoole-master doth his scholler for instruction, but as *Sathana* Christian to delude him. Our blessed Sauour therefore being Wisdome it selfe, doth answer the Doctor of the Law out of the bookes and bowels of the Law, *Thou shalt loue the Lord thy God with all thine heart*, &c. As if hee should say, though other gods are contented with outward and eye-seruice; the Lord thy God is a Spirit, and they that worship him must worship him in spirit: *sonne giue me thine heart*: not a piece nor a part, but all thine heart, all thy soule, all thy minde. See the further exposition of this and that other Commandement touching loue toward our neighbours, Gospell on the 13. Sunday after Trinity.

This is the first, and the greatest Commandement] 1 First in order, and greatest in honour. First in respect of the Lawgiuers intention, who wrote all Scriptures and made all creatures especially for this end, that he might be loued about all things. And first in the Law-writers pen, as being first set downe: and first in it owne nature, for asmuch as the true feare and loue of God is the beginning of all wisdome, without which it is impossible to loue what wee should, as we should, for we cannot loue our neighbours as our selues, except first we loue God more then our selues. And the first as comprehending in it all the Commandements of the first table, *virtualiter continens reliqua*, for he that loues God with all his heart, soule, minde: will neither commit idolatry, nor blaspheme his name, nor prophane his Sabbath.

And this Commandement is greatest, as hauing the greatest

greatest ^e Obiect : for ^f God is higher then the highest , a great King & above all gods : and greatest , as requiring the greatest ^h perfection of loue, to wit , all our heart, all our soule, all our minde : and greatest , in that ⁱ all other great Commandements are subordinate to it : and greatest, as ^k endurig the greatest time , for though that prophecying be abolished, or knowledge vanish, or the tongues cease, ^l yet lone neuer falleth away. To conclude with Aretius in one line, *Maximum est obiecto, Iure, dignitate, difficultate, perpetuitate, sine.* From hence we may know which are our greatest iniquities, Idolatry, Witchcraft, Heresie, prophaning of the Sabbath, outrageous swearing, in a word, euery trespasse against the first Table, being committed in the same measure of malice, is a greater sinne then any transgression of the second Table : because to loue God with all our heart, soule, minde, is the first and greatest Commandement, and so by consequent, *optimi corruptio pessima*, the breach of the greatest ordinance is the greatest offence.

And the second is like unto it] ^m Not like in obiect, but in subiect, ⁿ as being both precepts of loue : or like in respect of their ^o bond, as tying all alike : or like ^p because these two mutually depend each on other, for hee that loues God with all his heart, will also loue his neighbour as himselfe; and whosoever loueth his neighbour as himselfe, loueth him assuredly for Gods sake, *amicum in Domino, inimicum propter Dominum.* Or like, ^r because we must loue both God and our neighbour vnfainedly, ^s not in word and in tongue only, but in truth and in deed. Ordinarily men vse their louers as ladders, only to climbe by, the ladder is laid on our shoulders, and embraced with both hands in our bosome so long as wee stand in any neede of it, but afterward it is cast into some corner, or hanged vp by the walles : euen so when neighbours haue serued once the turnes of ambitious and couetous wretches either for their profit or preferment, instantly they be forgotten : for it is an infallible position (as ^u Cominam

K

obser-

- ^a Heming.
- ^f Ecclesiastes 5.7.
- ^h Psalm. 95.3.
- ⁱ Aretius.
- ^j Granat.
- ^k Colter.
- ^l 1. Cor. 13.8.

- ^m Heming.
- ⁿ Iansen. Con. cap. 118.
- ^o Colter.
- ^p Euthym.

- ^q August. Confess. lib. 4. c. 9.
- ^r Aretius.
- ^s Heming.
- ^t 1 Iohn 3. 18.
- ^u Dietz. Con. 2. in loc.

- ^v See Cominam hist. l. 3. c. 13.

2 Marlorat.

1 Euthym. in
Math. 7.
Iansen Pontan.
Coster. in loc.

obserueth) among states-men in eminent place, to loue those least vnto whom heretofore they were bound most. Or like, *for that as the first is the fountaine of all duty required in the first Table: so this second Commandement of all offices enioyned in the second Table; for he that loueth another hath fulfilled the Law, Rom. 13. 8.

On these two Commandements hang all the Law and the Prophets] As being their principall argument and aime, y for whatsoeuer is recorded in Moses, or in the Prophets, or in the Psalmes, or in any Scripture else, may be reduced vnto them: and is written especially for this end, that wee may loue God aboue all things, and our neighbours as our selues. And therefore let not poore men obiekt that they cannot purchase Gods booke, nor ignorant people complaine that they cannot vnderstand and remember the contents of holy Scripture: for behold, Christ hath heere provided a little Bible for thee, which thou mayest easily get, and euer keepe in memory; *Loue the Lord thy God with all thine heart; and thy neighbour as thy selfe.*

While the Pharisees were gathered together, Iesus asked them] One Pharisee did assault Christ, that if he were conquered, his shame might seeme the lesse; if conqueror, his victory might appeare the greater: but Christ opposeth a whole Councell of Pharisees, and so confoundeth them all in asking one question onely, that no man afterward durst aske him any moe questions. Why this question was asked, and how it may be well answered; see Galatians: de Arcanis lib: 8, cap: 24. Iansen: con: cap: 119. Maldonat, Caluin, Genebrard in Psalm. dixit Dominus domino. Marlorat. Aretius, Panigarol, in loc. I conclude with 2 Augustines glosse, *Quomodo nos dicemus, nisi a te dicemus? nunc ergo quia didicimus, dicimus. In principio eras verbum, & verbum eras apud Deum, & Deus eras verbum, omnia per te facta sunt, ecce Dominus Dauid, sed nos propter infirmitatem nostram, quia caro desperata iacebamus, verbum caro factus es, ut habitares in nobis, ecce filius Dauid*

2 Ju Psal. 109.

Dauid. Certè tu in forma Dei cùm esses, non rapinam arbitratus es esse equalis Deo: Ideo Dominus Dauid. Sed te ipsum exinanisti formam serui accipiens, inde filius Dauid. Deniq; & in ipsa interrogatione tua dicens, quomodo filius eius est, non te filium eius negasti, sed modum in quo id fieret inquisisti.

The Epistle. EPHES. 4. 17.

This I say, and testifie through the Lord, that yee henceforth walke not as other Gentiles walke, &c.

Soule, giuing not onely light, but also ^a life to the present exhortation of Paul: I say this, and testifie through the Lord, ^b that is, I doe not only desire, but (as he speaks elsewhere) ^c I charge you before God, and before the Lord Iesus Christ, who shall iudge the quicke & the dead. I call God to ^d witnesse that I haue taught you the truth, I testifie this as Christs ^e Ambassadour, ^f it is not my word, but his will. And therefore ^g suffer the words of exhortation, because whosoever heareth his, heareth him, Luk. 10. 16. and he that despiseth, despiseth not man, but God: 1. Thes. 4. 8.

^a Habet vim obsecrationis & asseuerationis magna.
^b Arctius in loc.
^c Primasius.
^d Lombard.
^e Anse me.
^f 2. Tim. 4. 1
^g Occumen.
^h 2. Cor. 5. 20.
ⁱ Marlorat.
^j Heb. 13. 22.

This
text
consists
of a

Understanding, blind and ignorant.
Not as
Gētiles
in their
Will, obstinate and alienated farre from a godly life,

Bodie,
that we
should
walke

Sin-
ning

Wilfully, giuing themselves ouer vnto wantonnes.
Actually, to worke all manner of uncleannesse.
Insatiably, with greedinesse.

^a Aquin.

ⁱ *Ardens.*^k *Caletan.*
*Aquin.*ⁱ *Aretius*
^m *Lombard.*
Anselm.
*Marlorat.*But as
Christians
inPutting off their old man,
that is, their old conver-
sation in time past as be-
ing corrupt.Thought, vnad-
uised anger,
with all bitter-
nesse of spirit.
ⁱ In Word, lying and
filthy commu-
nication.Deed, vniust de-
ling & stealing.Putting on the new man
according to Gods
image, renewed ^k in all
the powers of theRationall, in
putting away
lying & spea-
king the truth.Mind { Irascible, in
being angrie
without sin.Cōcupiscible,
in stealing no
more, but la-
bouring &c.

That yee henceforth walke not as other Gentiles walke]
The most obseruable point in all this exhortation is Pauls
Antithesis or checker-worke, as it were the blacke of the
Gentiles, and white of the Christians. The Gentiles are
blinded in their vnderstanding and ignorant: but Chri-
stians haue learned him in whom are all the treasures of
wisdom and knowledge, Coloss. 2. 3. hearing him in
his ⁱ word, and taught of him also by his ^m spirit, leading
them into all truth, Iohn 16. 13. The Gentiles by the
meanes

meanes of their blindnesse and ignorance walke in vanitie of their mind, farre from a godly life, committing sinne, not out of passion and infirmitie, but out of election and iniquitie, giuing themselves ouer vnto wantonnesse, and that not in thought onely, but in act also, working and that all manner of vncleannesse, and that euen with greedinesse insatiably, ⁿ glorying in their shame, and, as ^o some Diuines aptly construe the word *in manu*, ¹², contending for the victorie in villanie. But Christians hauing learned Christ, whose doctrine ^p forbids all vngodlinesse, ought to put on the new man, that is, new manners, all the daies of their life seruing God in righteousnessse and true holinesse. The Gentiles vnregenerate are giuen to lying and forgerie: but euery Christian regenerate will speake the truth vnto his neighbour, as being members one of another. Vnregenerate men in their anger offend God, and giue place to the diuell: but men regenerate, will not let the sunne goe downe vpon their wrath: in a ¹ literall exposition, ^r *ira furor brevis est*, all their vnaduised anger is not a day long: or in a mysticall sense, they bee so moderate as that neither ^t reason the ^l light of the minds, nor ^u Christ the sunne of righteousnessse shall at any time forsake them in their furie. Men vnregenerate make ^x gaine their godlinesse, robbing openly, stealing secretly: but a regenerate man is content to labour with his hands the thing that is good, that hee may giue to him that needeth. Hee laboureth, as knowing that the end of lasinesse is the beginning of leaudnesse, ^y *finis otij resurgere ad prauum negotium*. And hee laboureth ^z not as a theefe to doe mischiese, but the thing which is good; ^a exercising himselfe in some vocation or trade that is good, and that for good, that hee may rather giue then take from other; acknowledging that axiome to bee true, ^b *Magis delinquit diues non largiendo superflua, quam pauper rapiendo necessaria*. Vnregenerate men haue filthy communication and vsauourie; but the speech of a regenerate man is so ^c powdred with salt, that as oft as need is it may minister grace to the hearers.

ⁿ Philip. 3. 19.
^o Calvin.
Aretius.

^p Tit. 2. 12.

^q Ardens.
Caietan.
Marlorat.
^r Horat.
^t Hierome.
Aquin.

^u Ecclesiast. 12. 2
^u Lombard.
Anselme.
^z 1. Tim. 6. 5.

^y Laurent.
Pisanus euan-
gelic. paradox.
^z Octumen.
^a Ardens.
Aretius.
Marlorat.
^b Laurent.
Pisan. vbi
si. pra.
^c Colof. 4. 6.

ers. In a word, vregenerate men are full of *bitternesse*, and *fiercenesse*, and *wrath*, and *roaring*, and *curst speaking*, and *all maliciousnesse* : but regenerate men are *courteous* one to another, *mercifull*, *forgiving* one another, *euen as God for Christs sake forgave them*.

^d Sacerius &
Piscator in loc.

These particulars haue bin discussed often elsewhere, but in the whole you may note ^d two maine parts of repentance, namely contrition or mortification in *putting off the old man* : renouation or viuification in *putting on the new man*. And this newnesse of life must be both outward, and inward : outward, in *righteousnesse* toward men, and *holinesse* toward God, opening our lips to speake that which is good, and labouring with our hands to doe that which is good. If idolatrous Gentiles and superstitious Papists in old time did more then they knew : what a shame lieth vpon vs if wee know more then wee doe ? This renouation also must be spirituall and inward, as it is in the text, *renued in the spirit of your mind*, ^e that is, in the spirit which is the minde, ^f or in the spirit and minde. In the ^g supreme part of the minde, as well as in the will and affections : or in the minde made ^h spirituall after God in *righteousnesse* and *true holinesse*. He who first made this Image restoreth it againe being lost, *ipse qui fecit refecit* : ⁱ albeit this newnesse be found in vs, it is not of vs, it proceeds onely from the Lord who saith, ^k *Ecce noua facio omnia* ; Behold I make all things *new*. Wee are his workmanship created in Christ Iesus vnto good workes, Ephes. 2. 10. and therefore wee must pray with Dauid, *O God renew a right spirit within me*, Psal. 51. 10. and embrace the Gospell of Christ as the ^l power of God vnto saluation, *instructing vs how to liue soberly, righteously, and holily* Tit. 2. 12.

^e Anselme.

^f Hierome.

^g Ardens.

^h Calvin.

ⁱ Caiesan.

^j Lombard.

^k Aquin.

^l Ardens.

^m Apoc. 21. 5.

ⁿ Rom. 1. 16.

^o Thom. part. 1
quaest. 21. art. 3.

^p Primafius.
Lombard.

Whosoeuer is a scorner and a despiser of this soule-sauing grace, grieues the spirit of God, and giues place to the diuelli. It is true that the Spirit cannot properly ^m *griene*, because the mercies of God are not *passiue* but *actiue*, succouring not suffering in our miserie. ⁿ Yet a man that

is giuen ouer vnto wickednesse, doth occasion other in whom the Spirit dwels, exceedingly to lament and grieve for his faults and follies : or he may be said to grieve the Spirit, ° because filthy communication is displeasing to the Spirit : or for that as p much as in him is, he doth extinguish the Spirit, and drive him out of his mansion, and so gives place to Sathan, entring in at two doores especially saith [¶] *Augustine*, *Per ostium cupiditatis & timoris, aut cupis aliquid terrenum & hâc intrat, aut times aliquid terrenum & hâc intrat.*

On the contrary, whosoever is renewed in the spirit of his minde, openeth a doore to Christ, Apocal. 3. 20. and Christ dwelleth in him, Eph. 3. 17. and he liueth in Christ Galath. 2. 20. nay the good man ^r puts on Christ, and is as it were a walking ^t picture of Christ, so the text expressely, Galath. 4. 19. my little children, of whom I traueled in birth; againe, vntill Christ be formed in you : which ^r Hierome glosseth aptly thus, *In illo verè Christus formatur, qui virtutem fidei eius intelligit, & in quo omnis conuersatio eius exprimitur atq; depingitur.* [¶] In this life this renouation is only begun, and not perfect vntill this mortal put on immortality. S. ^x *Augustine* notably to this purpose, Charity begun, is righteousness begun : charity encreased is righteousness encreased : great charity is great righteousness : perfect charity, perfect righteousness. ^y *Charitas in alijs maior, in alijs minor, in alijs nulla* : There be many degrees of charity, some haue lesse, other haue more : *sed plenissima, quam iam non possit augeri, quâ diu homo hic vivit, est in nemine* : but full and perfect charity cannot be found in any man so long as he liueth heere. To conclude this argument in three words onely, iustifying righteousness is perfect, but not inherent : sanctifying righteousness is inherent, but not perfect : glorifying righteousness is both inherent and perfect.

° *Anselmo.*
¶ Augustin.
epist. 23.

[¶] In Psal. 141
idem Lombard.
in loc.

^r Rom. 12. 14.
^t Casaubon. not.
in epist. Nys. ad
Eustat.
^r Com. post. in
Galath.

[¶] Dr. Fulke in
loc.

^x Lib. de Nat.
& Grat. cap.
vlt.
^y Idem epi. 29.

The Gospell. MATTH. 9. 1.

Iesus entered into a ship, and passed ouer, and came into his owne Citie, &c.

THis
Hi-
story cō-
mends
vnto
your cō-
sidera-
tion

Actors,

Auditors,

Agent,

Porters of the Palsie-man
as Procters helping: *Be-
hold they brought, &c.*

Christ, as the
chiefe Do-
ctor healing:
infirmities of

Soule, *Thy
sins befor-
giuē thee.*
Body, *A-
rise, take
vp thy bed
&c.*

Patient: a man, a sicke-man, a man
sicke of the palsie, so sicke that he
could neither goe, nor stand, nor
sit, but lie in his bed.

The Scribes, *murmuring* at the
matter and blaspheming Christ,
vers. 3.

The people, *maruelling* at the mi-
racle and glorifying God, ver. 8.

¹ Erasmus in
eius vitæ prefix.
tom. 1. Hieron.

² Act. 10. 38.

³ Heming.

Iesu entred into a ship and passed ouer] It is written of
¹ Hierome that hee spent foure yeares in a Desert of Syria
so studiously, that he did allow himselfe but a little time
for sleepe, lesse for meat, none for idlenesse. But our blef-
sed Sauour neither immured in a wall, nor Cloystered in
an Abbey, nor hidden in a Wildernesse, ² *went about doing
good from Coast to Coast, and from Country to Country,*
from the *Gadarens* vnto *Galile*: whose ³ diligence you
must according to your seuerall occupations and occasi-
ons imitate so fast as you can, and so farre as you may;
knowing that it is impossible not to finde ill in idle:

^c Hominem

^c *Hominem otiosum non esse malum impossibile, quia nihil agendo desit male agere.* From hence likewise we may note Christs vnspeakable goodnesse, who came to the Gergesens afore they desired him, and stayed in their countrie till they reu^lcted him as being prior in amore, posterior in odio: louing vs^e first afore we loued him, and neuer forsaking vs vntill we forsake him: as he speaks by the mouth of his holy^f Prophet, *O Israel hurt is from thy selfe; but helpe is in mee.*

Into his owne citie] The man sicke of the palsie was cured in Capernaum, as Saint Marke reports in his second Chapter at the first verse: but Christ as wee find in the Gospell of Saint Matthew was borne at ^g Bethlehem, and brought vp at ^h Nazaret: how then accord you these places? ⁱ Augustine doth answere, that Capernaum was the chiefe, and as it were Metropolitane Citie of all the Galileans, and therefore in what place focuer of Galilee Christ was, hee might be said to be in Capernaum, as the whole Roman Empire spread farre and wide was termed Rome, and all the parts of Huntingdonshire, Cambridgeshire, Bedfordshire, take their denomination from Huntingdon, Cambridge, Bedford, the principall head townes of those countries. And this exposition is receiued by the^k Penner of the Ordinarie Glosse, Beda, Hugo, Strabus and o-ther, *apud Maldonat. in loc.* But ^l Chrysostome giues a more probable satisfaction vnto the present obiection, affirming that Christ was borne in Bethlehem, and bred in Nazaret; but afterward dwelt in Capernaum especially, shewing his greatest miracles (as^m himselfe witneseth) in that Citie; *Thou Capernaum, which art lifted vp vnto heauen, shall bee brought downe to hell: for if the great workes, which haue beene done in thee, had beene done among them of Sodom, they had remained to this day.* So that Capernaum is called heere Christs owne Citie, because ⁿ leauing Nazareth, hee went and dwelt in Capernaum. ^o Hence wee may learne that euery towne which is adorned with the Gospell is Christs owne Citie, there Iesus is present

^c Laurent. Pictorius Euangel. paradox.
^d Ieruus cap. 1. in loc.

^e 1. Iohn 4. 19.

^f Hosea 13. 9.

^g Matth. 2. 1.

^h Matth. 2. 23.

ⁱ De consensu Euangel. l. 2. cap. 5.
Idem Anselm. in loc.

^k In loc.

^l Idem Theophi. lact. Euthym. Beza in loc.

^m Matth. 11. 23.

ⁿ Matth. 4. 13.

^o Kilian in loc.

^p *Diez. Con. 1.*
in loc.

^q *Exod. 3. 10.*

^r *Psal. 106. 38.*

^s *Ibid. ver. 20.*

^t *Exod. 33. 1.*

^u *Psal. 37. 2.*

^v *Matth. 23.*

37.

^y *Rom. 1. 7.*

^z *Apocal. 17. 5.*

^a *Matth. 8. 20.*

^b *Musculus in loc.*

^c *1. Cor. 7. 31.*

^d *2. Cor. 6. 10.*

^e *Possil. in loc.*

^f *Sour. x.*

Culman.

^g *Iob 29. 15.*

^h *Cap. 2. 4.*

ⁱ *Beauxamin in loc.*

pretent in his Sermons, in his Sacraments, in his gifts, in his grace. ^p So long as the children of Israel obeyed God, and walked in his waies according to his word, so long they were called his people. Come saith the ^q Lord to *Moses*, I will send thee to *Pharaoh*, that thou mayest bring my people the children of Israel out of Egypt: but when once they were ^r stained with their owne workes, and went a whoring with their owne inuentions, in so much as they ^s turned their glory into the similitude of a Calfe that eateth hay: the Lord speaking vnto *Moses* his seru-
uant, calls them not as afore my people, but ^t the people, or according to the vulgar, *Thy people*. So Hierusalem once ^u Gods citie, was afterward by ^x killing the Prophets, and reiecting the Lord of the Prophets, a den of theeues, *Matth. 21. 13.* So Rome was in *Pauls* age the ^y beloued Church of Christ, but since her erroneous doctrine, as the wine of hir fornication, hath intoxicated the Kings and inhabitants of the earth, *Apocal. 17. 2.* what is shee but the ^z mother of abominations, a synagogue of Sathan, a seat of Antichrist.

It may be further objected heere, that the ^a Son of man had not so much as an hole wherein to rest his head, and therefore no Citie of his owne. To which, answer may be, ^b that the holy Ghost (in these two contrary texts as they seeme) doth insinuate that lesson secretly, which *Paul* else-where deliuereth openly, to wit, that wee should ^c vse the world as if we used it not, ^d as hauing nothing, and yet possessing all things.

They brought to him a man sicke of the palse lying in a bed] In these Porters and Procters obserue with ^e *Hemings* and ^f other, vnfaigned loue to their friend, and a liuely faith in Christ: in being ^g feet to the lame, great loue. But in bringing him vnto Christ, and that after such a strange manner as Saint ^h *Marke* reports it, *uncovering the rooffe of the house where Christ was, and letting downe their sicke neighbour in a bed*, and when he was so brought vnto Christ holding it sufficient to present ⁱ *miserum ante*

miseri-

miseri cordem, an object of miserie to the father of mercy, greater faith. Other happily would haue powred out a long prayer vnto Christ in word, or haue giuen vp a large petition in the behalfe of their friend in writing: but they were well assured, as ^k *Erasmus* elegantly, that the distressed in his couch, *cò magis loquebatur misericordi medico, quia loqui non poterat*. And therefore the text saith in the next clause, *that Iesus saw the faith of them*.¹ As God, he saw their faith, as he saw *the thoughts of the Scribes*: and as man, he saw their faith by their workes. Hee saw the faith of the porters in bringing, and of the palse man in suffering himselfe to be brought in such a manner: and therefore Christ, the^m consolation of Israel, affoordes him instantly comfort both in word, and deed. In word, *Sonne bee of good cheare*, whosoever beleeueth in Christ, ⁿ *hath power to be the sonne of God*: and if thou bee Gods sonne, thou maist bee very well of *good cheare*; for your^o father in heauen knoweth your wants, and prouideth all things necessarie for you. Indeed, healing first his sinnes, and then his sores.

Thy sinnes are forgiven thee] Where first obserue, that Christ is so good as his word, yea better then his promise: for whereas he saith, ^p *aske and yee shall haue*, hee granted heere to the palse man afore hee did aske, and more then he did aske. ^q Wee read not that the patient himselfe, or his agents exhibited any petition vnto Christ in his behalfe, yet the Lord heard the^r desire of the poore, yea the very groanes of his seruants^f not expressed, ^t *oratio licet tacens est Deo clamor*. His palse was prayer enough, and his faith a sufficient friend for his way to the God of all comfort. Againe, this patient came to Christ especially, if not onely, to bee cured of his corporall infirmitie: but behold his spirituall iniquities are healed also. *Sonne bee of good cheare, thy sinnes are forgiven thee*. ^u King Salomon desired of God onely, that hee would giue him an vnderstanding heart to iudge his people: but the Lord granted him
not

^k *Paraph. in*
5. Luke.

^l *Zepper. con. 1.*
in loc.

^m *Luke 2.25.*

ⁿ *Iohn 1. 12.*

^o *Matth. 6.8.*
33.

^p *Matth. 7.7.*

^q *Musculus in*
loc.

^r *Psal. 10. 19.*

^s *1. Sam. 1.13.*

^t *Hilarius apud*
Lilius in loc.

So God vnto
Moses, *Exodus*
14. 15.

^u *1. Kings 3.*

^a 1. Sam. 9.
^y Augustin.
 Confessi. lib. 9.
 cap. 10.

^z Iudges 5.

^a 2 Kings 5. 23.

^b Fermus & Mal-
 donat. in loc.

^c Matth. 6. 33.

^d Sir William
 Cornwallis es-
 say. 12.

^e Serm. 145. de
 tempore.

^f Hierome.
 Theophylact.
 Euthym.
^g 1. Cor. 11. 30.
 Iohn 5. 14.

not onely wisdom in such a plentiful manner, as that none were like him in vnderstanding either afore or after his time : but also bestowed on him other blessings of riches, honour, and prosperitie which he did not aske. ^x Saul seeking for Asses onely, found a kingdome. ^y Monica begged of God that her sonne *Augustine* might one day turne Christian and Catholike : but hee proued also the most illuminate Doctor of all the Fathers. As when ^z *Sisera* asked water, *Iael* gaue him milke : and as when *Gehezai* begged of *Naaman* one talent, he presently said vnto him, ^a *Tea take two talents, and hee compelled him, and bound two talents of siluer in two bags : euen so God dealeth exceeding abundantly with vs aboue all that wee aske or thinke,* Ephes. 3. 30.

Secondly, in that Christ heere said to the patient, *Thy sinnes are forgiven thee*, before hee said, *Arise, take up thy bed, and walke*; ^b hee doth insinuate that first hee should haue craued pardon for his sinnes, and then afterward haue desired helpe for his sicknesse; that ^c first hee should haue sought the kingdome of God, and then all other things should haue been cast vpon him. Ordinarily men are too carefull for their bodies, and too negligent in doing right to their soules; in so much as ^d one said, *Our bodies are made gentlemen, but our mindes are vsed as slaues.* Euery man in his right wits affects a good seruant, a good sonne, a good friend, a good field. Nay euery man is desirous his house, his horse, his hofe should bee good, he will haue euery thing good about him, only not caring if his soule be bad in him. O wretched wight, saith ^e *Augustine*, *quid de te tu ipse male meruisti? inter bonatua non vis esse malum nisi te ipsum* : How didst thou deserue so much ill of thy selfe, as that among all thy goods only thy selfe art bad.

I obserue that Christ like a good Physitian did first purge his patient, and take away the ^f matter of the disease, that hee might the better worke his cure. ^g Sinne is the cause of all diseases, and therefore Christ who was without

without sinne, was also without sicknesse, he tooke vpon him (as the ^h schoolemen in this very well) *infirmities species, sed non individui*. Common infirmities vnto the whole nature of mankind, as to be weary, to thirst, hunger, mourne: but not the particular infirmities of euery singular person, as the blindnesse of *Bartimeus*, the feuer of the Rulers sonne, the palsie of this patient lying in his bed. Indeed it is said, *Esay 53.4.* that hee tooke our infirmities, and bare our sicknesses. But S.ⁱ *Peter* interprets it of our Sauiours passion, (his owne selfe bare our sinnes in his bodie on the tree. Saint ^k *Matthem* constructh it of his healing all kind of diseases. ⁱ Other expound it thus, he tooke vpon him our paine, that is, whatsoeuer infirmity was in him, it was onely for our sake, not for his owne sinne: for so the Prophet explanes himselfe in the words immediately following, *hee was wounded for our transgressions, and broken for our iniquities, and with his stripes wee are healed.* If any then be sicke, let them humbly confesse their sinnes, and heartily craue forgiveness of the same, ^m first consulting with a Physicion for the soule, then entertaining a Physicion for the bodie.

4. Hence learne ⁿ that Christ hath not an eye so much to the greatnesse of our sinnes, as to our faith. If hee see thy faith, hee will winke at thy fault. When the blessed theefe had confessed him on the crosse, ^o *O Lord remember mee when thou comest into thy kingdome*: Christ instantly forgetting all his former sinnes, especially respects his present confession, answering him exceeding graciously, *to day shalt thou bee with me in paradise*. When ^p *Bartimeus* had cried, *Iesus thou sonne of David haue mercie on me*; Christ answered forthwith vnto the comfort of his soule, *Go thy way, thy faith hath saved thee*. This palsie-man had sinnes in the plurall number: originall, as being vniuersall: and actuell, as being the speciall causes of his disease; which not vnlikely was occasioned either by some disquiet of minde, or else by some disquiet of bodie: yet (as you see) so soone as Christ perceiued the

^h *Thom. 3. part. quæst. 14. art. 4. Suarez in 3. Thom. disputat. 32. & Sentes. in 3. sent. dist. 15.*

ⁱ *1. Epist. 2. 24.*

^k *Chap. 8. 17.*

^l See B. Bilson *term. of Christs suffering, pag. 261.*

^m *Perkins treat. of dying well: & Coster. con. in euang. Dom. 18. post Pentecost.*

ⁿ *Heming.*

^o *Luk 13. 42. 33*

^p *Mark 10. 52.*

Culman.

the faith of himselfe and his friends, he said (as not respecting their other vertues, or his other vices) *O sonne be of good cheare thy sinnes are forgiven thee.*

Heming.

Serm. 3. innat. Dom.

Calvin. Instit. lib. 3. cap. 4. § 21. 22.

Inter Scripta Anglicana, pag. 688.

Pag. 256.

5. In that Christ said heere, *thy sinnes are forgiven thee*, notwithstanding hee knew the Scribes would murmur and mutter against his speech: hee teacheth vs to bee faithfull in our calling, and diligent in doing our dutie, mauger the beard of all captious and cauilling aduersaries. As Bernard said of another text, Luke 2. 8. *Hec mea sunt, mihi apponuntur, mihi proponuntur imitanda*. This was spoken by Christ, and written by Matthew for our instruction. Hath then almightie God *giuen such power vnto men*, as to pronounce the pardon of sinne to the sicke man in his bed? Is the doctrine of confession and absolution agreeable to the Scriptures, and practise of the Church as well present as primitiue? then albeit some scribbling Scribe, pen an inuectiue pamphlet against a discreet Pastour executing this office, or some selfe-conceited Pharisee tell the people, *this man blasphemeth*: hee may notwithstanding (vpon good information of faith and repentance, as Christ in this place) say to the sicke sinner in his bed, *thy sinnes are forgiven thee*, and by Christs authoritie committed vnto him, *I absolue thee*. That absolution as well priuate as publike belongs principally, yea properly *tanquam ex officio* to the Minister, as Christs ambassadour in his ecclesiasticall function: I referre you to the Postils of Melancthon, Culman, Zepperus vpon this place: to Martin Bucer in *articulis concordie*: Melancthon in *Matth. 18. vers. 18: & in Iohan. 20. vers. 23: & in tract. de poenitentia tit. Confessio*, tom. 2. fol. 191. Olenian de *substantia foederis*, part. 2. pag. 278. 279. & sequent. Luther. *Musculus*, Cruciger apud Melancthon in *Councils Theologicis*: Doctor Field, lib. 3. of the Church, chap. 25. Master White, way to the true Church, pag. 230. 231. For mine owne part, I wish vnfaignedly that all popish abuses of Confession and absolution vtterly abolished, they might one day bee more fully restored in our Protestant

stant Churches vnto their primitiue sinceritie.

6. Christ in saying, *thy sinnes are forgiven thee*, doth
y instruct vs more fully concerning his owne person and
office, for which he was sent into the world: namely, ²¹⁰
seeke and save that which was lost. Vnlinke the phrase, and
you shall finde a Gospell in euery word. Sonne, If wee be
sonnes, how can our father in heauen deny vs any good
thing? Matth. 7. 11. *Be of good cheere*. ^a If God be with
vs, who can be against vs? if he will haue vs merrie, what
shall make vs sorry? *Thy* in particular, *sinnes* in the plurall,
many sinnes, all sinnes, *are forgiven* freely, yet fully,
through my grace, not vpon thy merit. For hee saith not
(as ^b Interpreters obserue) thou shalt satisfie for thy sinne:
but *ecce remittuntur tibi, behold they be forgiven*. Againe,
it is very remarkable that Christ *saw their faith*: but said
thy sinnes. I grant with Euthymius and ^c other ancient fa-
thers, that vndoubtedly this sicke man had some faith,
otherwise hee would neuer haue sought after Christ so
greedily, neither would Christ haue receiued him into fa-
uour so graciously: yet Saint Matthew, Marke, chap. 2.
vers. 5. Luke chapter 5. verse 10. attribute most vnto the
faith of the porters, all of them relating the story thus:
And when Iesus saw, not his: but their faith. And so many
Doctors vnderstand this Text, as ^d Ambrose, ^e Cyrillus
Hierosolimitanus, ^f Hierome and ^g other. If Christ then be
so willing to grant our requests vpon the prayer and in-
uocation of other; ^h how ready will hee be to heare when
our selues out of our owne faith are sutors for our selues?
Vndoubtedly this saying, *thy sinnes are forgiven*, is a
* standing sentence, spoken not onely to the palse man
heere: but as a generall proclamation vnto euery one that
beleueeth.

And behold certaine of the Scribes said within themselves,
this man blasphemeth] A man may blaspheme ⁱ three waies
especially: first, ascribing to God that which is vnbe-
fitting his excellent maiesty: secondly, by denying to
God his proper attributes: thirdly, by giuing that vnto
himselke

^y Heming.

^z Luk. 19. 10.

^a Rom. 8. 31.

^b Musculus.
Heming.

^c Chrysostom.
Theophylact in
loc.

^d Com. in Luc. 5

^e Catech. 5.

^f Com in loc.

^g Anselm.

Heming.

^h Thom. in loc.

ⁱ B. Lat. serm.

Gosp 20. Sun.

after Trinitie.

ⁱ Ludolph. de

vita Christi.

part. 1. c. 47.

Bonauent. in

Luc. 5.

Beauxamis.

Panigara: in

loc.

himselfe which is only due to God. And in this third kind the Scribes imagined Christ to blaspheme, because none can forgive sinnes except God. Esay 43. 25. *I am he that putteth away thine iniquities for mine owne sake.* Christ therefore prooves himselfe to be God, first by knowing their thoughts, and secondly by doing this myracle. *Iesus saw their thoughts; ergo, God.* For^k God onely knowes the hearts of all the children of men, according to that of^l *Philemon* an old Poet:

*Qualis Deus mihi dicite, censendus est,
Qui cuncta cernit, ipse sed non cernitur.*

Whether is it easier to say thy sinnes be forgiven thee? or to say arise and walke]^m With God it is all one to say and to doe; but with men it is more easie to say this, then to shew this. And therefore *that yee may know that the sonne of man hath power to forgive sinnes on earth:* ⁿ I will by curing the palsie mans body, proove that I can also saue his soule. Carnall men belecue their sense more then their Sauiour, ^o *fit ergo carnale signum ut probetur spirituale, & facit minus quod est manifestius, ut demonstret maius & non manifestum.* And it is worth obseruing that Christ neuer openly forgave the sinnes of any, ^q till by working of myracles hee shewed evidently that hee had power to grant pardons. Ambassadors are not beleueed in another Nation, vntill they deliuer their letters of credence. Christ therefore shewed his Commission, and^r letters testimoniall, or rather a plaine Patent: That ye may know that the Sonne of man hath authority to forgive sinnes on earth, *I say to the sicke of the palsie, arise, take up thy bed, &c.*

Arise, take up thy bed, and goe to thy house] So many words are set downe for the greater^t manifestation of the myracle, as if hee should say, Thou that couldest not sit, now stand: thou that couldest not goe, now walke: thou that wert carried in thy bed, ^u now carrie thy bed: and ^v so demonstrate that thy former agilitie, strength, and health, is truly restored againe. *Goe to thine house*

^k 1 Kings 8. 39.

^l Iustin. Mart. de monarch. dei.

Totus oculus est & qui minime fallitur quia minime clauditur. Bernard.

lib. 5. de confid.

^m Rupert. in loc.

ⁿ Theophylact.

^o Hierome.

^p Chrysostom.

^q *Non hoc ante diceret quam factis comprobaret.* Rupert. in loc.

^r Musculus.

^t Maldonat ex Chrysost.

^u Hieron. epist.

ad Rustic.

^v Chrysost.

Theophylact.

Euthym.

house, that thy friends and acquaintance who knew thee to be sicke, may confesse my power in making the whole. If Christ would haue had this pallsie man to follow him, he would not haue said, *take up thy bed*: but *take up thy crosse*. For to be Christs follower is not *opus puluaris*, sed *pulueris*, a feather bed is vnfit for our swift race in the narrow way, where two coates are troublesome.

² Matt. 16. 24.

⁷ Matth. 7. 14.

² Matt. 10. 10.

³ Kilim in loc.

^a *Mystically*, this pallsie man is euery man vnregenerate lying sicke in the bed of his sinne, not able to stirre hand or foote of himselfe for the good of himselfe. Hee must therefore be *renued in the spirit of his minde after God in righteousness and true holinesse*. Now the power to forgiue sinnes and to worke this cure is giuen to Christ onely. So ^b *Dauid*, Wash mee thoroughly from my wickednesse, and I shall be whiter then the snow. So ^c *Jeremy*, Conuert me Lord, and I shall be conuerted. And it is, as our Church speakes, a great maruell, nay, saith ^d *Augustine*, it is a more strange miracle to conuert a sinner and to make him a new man, then it was in the beginning to make the old world. For there was nothing to hinder God in creating the great world; but in renuing this our little world, besides our owne naturall corruption, all euils on earth, all diuels in hell are ready to withstand him. In more particular, he that will not worke for his liuing hath the pallsie in his ^e hands, hee must therefore so learne Christ, as that hee *steale no more, but rather labour with his hands the thing which is good*. And so the Gospell and Epistle meete together in their argument and aime, both insinuating that Iesus Christ is the Sauour of soule and body. Wherefore let vs as the beholders of this miracle, glorifie God, and pray with our Church:

^b Psal. 51. 2. 7.

^c Chap. 3. 1. 18.

^d Apud Veg. in loc.

^e Rupert. in loc.

O God, for as much as without thee we are not able to please thee: grant that the working of thy mercy may in all things direct and rule our hearts through Iesus Christ our Lord. Amen.

The Epistle. EPHES. 5. 15.

Take heede therefore how ye walke circumspectly, not as vnwise, but as wise men, &c.

IT is an axiome that will abide the touch-stone, *whosoever is a good man is a wise man*, and on the contrary, *whosoever is an irrepentant sinner is a foole*. Salomon affirms it in his ^f Prouerbes, and Christ a greater then Salomon confirms it in his Gospell, expressing the dangerous estate of improvident sinners by the parable of the ^g foolish Virgins, and terming the prodigall child's repentance ^h *comming vnto himselfe*, as if he had beene out of his wits vntill his amendment, as the Greeke *αὐτοῖα* doth import, and the Latine *resipiscencia, quasi receptio mentis ad se*. So Paul aduiseth vs in my text *to walke circumspectly, not as vnwise: but as wise men*. And to be wise men according to the doctrine of Paul is to be new men ^k *to cast off our old conuersation, and to be renewed in the spirit of our minde*, to speake more particularly, the learned Atheist is a foole, Psalme 14. 1. *The foole hath said in his heart, there is no God*. The witty harlot is a foole, Prou. 9. 13. *a foolish woman is troublesome*, &c. The couetous (albeit the world repute him only wise, ^l *Dives quasi Diuus*, as being a petite god on earth) is notwithstanding in the Scriptures estimate but a foole, Luk. 12. 20. *O foole this night will they fetch away thy soule from thee*. But because the drunkard is a most apparent grosse fo^r, our Apostle willeth vs heere principally to take heede of drunkenness, *be not drunken with wine*, &c.

That we may walke circumspectly, ^m three points are to be considered especially, { *Quò.*
Quo modo.
Qua via.

The ⁿ wise mans eies are in his head, he therefore ^o loo-
keth

^f Chap. 1. 7. 22.
^g 8. 5.

^h Matth. 25.

^k Luk. 15. 17.

^l Tertullian
lib. 2. contra
Marcionem, vel ut
alij resipiscere
quasi resipere.
^m Ephes. 4. 22.

ⁿ Parro. 4. de
ling. Lat.

^o Ardens in
loc.

^p Ecclesiastes
2. 14.
^q Heb. 12. 2.

keeth vnto Christ, seeking the things aboue, where Christ our head sitteth at the right hand of God: and he walketh vnto the Citie which is ⁹ to come, in the right way with a right eye. The way to heauen is to know God and his Christ, Iohn 17. 3. a liuely faith working by loue, Galat. 5. 6. and to walke in this right way vprightly, is to shun the mountaines of presumption and the pits of despaire, to turne neither to the right hand nor to the left, to run our race neither hastily nor slowly, but as *Paul* heere, circumspectly. Now the drunkard (as it is in the Prouerbe) is ^{*} out of the way, to speake the best of him in charitie, reeling in the way, for tipling heads haue topling heeles. It is a popish axiome, *caute, si non caste*; but the truth is, no man walkes charily, but he who walkes chastly. Our Apostles *caute*, is as much as ^r *caute*, take heed of euery thing which is an hindrance to your walking in the waies of the Lord, but especially take heed that ye bee not drunken with wine wherein is excesse.

^r Coloss. 3. 1.

^r Heb. 13. 14.

^{*} Esay 28. 7.

^r Aquin. in loc.

Concerning this one sinne schoole Authors haue moued many questions, as first, whether a man being sicke may be drunken medicinally for his health?

2. Whether a man taking an inebriatiue potion, not knowing the force thereof, hereby committeth any sinne?

3. Whether a man ouercharging his stomacke at a publike feast, not in any carnall delectation intemperatly carrowsing, but vpon complement onely pledging ordinarie cups of kindnesse, may iustly bee condemned of excesse?

4. Whether the courteous inuitor vrging his guest in loue, may bee said to make the riot, and if either bee thought author of misrule, whether *occasionaliter*, or *casualiter*?

5. Whether any subiect in answering his Soueraignes health, may wittingly and willingly transgresse in this kind?

6. Whether any for feare of stabbing, or any such like imminent perill, should endanger his soule to saue

¹ 22. quæst. 150.
art. 1. 2. & se-
quent.

² In Aurea
summa, fol 157

³ In Thomam
ubi supra.

⁴ Ardens in loc.
ebrietas san-
cta.

⁵ Psal. 3. 68.

⁶ Luther.

Beza.

Piscator.

^a 1. John 4. 18.

^b James 2. 19.

^c Rom. 13. 10.

^d Rom. 6. 16.

his bodie ; and if any of these kindes are to bee excused, whether *à toto*, or *à tanto*?

For the resolution whereof, I refer you to *Thomas, Al-
tissiodorensis*, ⁿ *Caietan* ; holding it sufficient at this time
to treat of voluntarie, wicked, inordinate drunkenness
implied in our text. First, voluntarie, *bee nos*: insinuating
that it is in our owne power. Secondly, wicked, *drunken
with wine*. For, as ^x Diuines are bold to speake, there is
an holy drunkenness, as that of the blessed Apostles on
Whitsunday ; and that of Martyrs and Saints in euery
age, who taking the cup of saluation into their hands are
so *filled with the spirit*, that they are euen sicke with loue,
Cant. 2. 5. and inebriated as it were with the plenteous-
ness of Gods house. Thirdly, inordinate, *wherein is ex-
cesse*, making men absolute ^z dissolute, ready to commit
all vncleanness euen with greediness. All these being
put together, make drunkenness a grandame in Babylon,
and a very monopolie of mischief, transgressing euery
precept of the whole Law.

The first Commandement is, *Thou shalt haue none other
Gods but me*. The meaning whereof Christ expounds it,
Matth. 22. 37. is, *thou shalt loue the Lord thy God with all
thine heart, with all thy soule, with all thy minde*. Hee saith
not (as *Chrysostome* notes vpon the place) *fear the Lord* :
for the most impudent Atheists haue trembled, often in
whom there is no perfect loue, ^a which expelleth feare.
Neither saith hee, *know the Lord* : for heathen men haue
some knowledge of God by nature: Psal. 19. 1. The hea-
uens declare the glorie of God, and the firmament shew-
eth his handie worke. Neither saith hee, *believe the Lord
thy God* : for the ^b diuels also beleue ; but hee saith ex-
pressly that which is the ^c fulfilling of the Law, *loue the
Lord thy God*. As then our ^d Apostle said, *he is our master
to whom we submit our selues as seruants to obey* : so that is
our God assuredly which wee like best and loue most.
And therefore for as much as the glutton and drunkard
is *totus venter* (as *Erasmus* said of a Frier) all belly, and
all

all for the belly : without all doubt his belly is his^e God, and his glory his shame.

* Philip. 3. 19.

The second Commandement is, *Thou shalt not make to thy selfe any graven image, &c. thou shalt not bow downe to them, and worship them.* Albeit drunkards cannot endure to kneele one halfe quarter of an houre in the temple : yet they can bee content to kneele, and that on both knees, and thofe bare, pressing and answering healks in the tauernes eitherto their good Captaine, who many times is but a swaggerer ; or else to their faire Mistrisse, who sometimes is little better then a strumpet ; or else forsooth vnto their Soueraigne, vsing the diuels logicke, hee that will not be drunken for *Caesar*, is no friend to *Caesar*. ^f *Accusationis occasio est, adiuratum per Casarem frequentius non bibisse.* This vngodly & deuotion and idolatrous adoration of he-saints and she-saints, as they protest vnfaignedly from the bottome of their heart vnto the bottome of the cup, is so full of scandall and scorne, that there can bee but a little difference between a drunkard in vpholding his wine-worship, and a Papist in obseruing his will-worship.

^f Hieron. com.
in Tit.
^g Vide Ambros.
lib. de Elia. c. 17

As for the third Commandement : a drunkard alway blasphemeth God in his workes, ofter in his words. It is an old prouerbe, Shew me a liar, and I will shew thee a theefe : so shew me a swaggerer, and I will instantly shew thee a swearer. For when once hee begins to seeme to himselfe *valde disertus*, a very fine man, *secundi calices cum iam fecere disertum* : hee will talke of God most, although hee thinke of him least. It is recorded in the ^h Gospels historie that the dispossessed diuels entreated Christ that hee would suffer them to goe into swine ; because the chiefe place of the diuels residence is the soule of the swelling drunkard. ⁱ *In dry places he findes no rest,* ^k that is, in a sober minde hee gets no footing : hee dwels in low countries and in wet ground, in such as are filled with wine. Now when the spirit of God is gone which should direct their speech and guide their thoughts, and

^h Matth. 8. 31.

ⁱ Matth. 23. 43

^k Bonavent.
diets. salm. c. 29.

Satan is entred in and taken possession of their house; then vndoubtedly the doore of their lips is shut vp from Gods praise, but open as hell mouth alway to sweare vainly, to forswear villanously.

Touching the sanctifying of the Sabbath enioyned in the fourth Commandement; an Alehouse in a Parish is ordinarily the diuels chappell; while Gods congregation is chaunting in the Church, boone companions are chatting in the tauerne, hauing their letanie, gospels and epistles in derision of our common praier, and the welsh sermon in scorne of our preaching: ¹ so that they more dishonour God, and serue better the diuell on Sunday, then in all the daies of the weeke beside.

¹ Church hom.
concerning the
time and place
of prayer.

The fifth Comman-
dement requires ho-
nour to fathers

{	Oeconomically,	Parents.
		Husbands.
		Masters.
	Politically,	Betters in office.
		Elders in yeeres.
{	Ecclesiastically,	Tutors.
		Pastors.
		Prelates.

Now the drunkard in this habit of sinne dishonoureth all at once, disobeying the counsell of his Parent, commandement of his Master, statutes of his Prince, direction of his Elder, lesson of his Tutor, exhortation of his Preacher, discipline of his Prelate. Scandalizing also by these leaue courses his mother the Colledge, his mother the Vniuersitie, his mother the Church.

Against the sixth Commandement a drunkard offends more principally two waies: first, in ^m ruinating the state of his owne bodie by disorder and intemperance.

ⁿ *Una salus sanis nullam potare salutem,*
Non est in pota vera salute salus.

Secondly, being apt in this humour to stab other, according to that of Virgil: *Bacchus ad arma vocat.* And as another ancient ^o Poet, *in praelia trudit inermem.* ^p Alexander the great being drunken killed his deare friend

Clitus,

^m Vide Ambros.
lib. de Elia. c. 16
ⁿ Owin Epi-
gram: *ut Ve-
nus enervat vi-
res; sic copia
Bacchi.* Virgil.
^o Horat.
^p Church hom.
against drun-
kenness.

Clitus, for whose life when he was sober hee would have giuen halfe his Empire. The records of our Courts afford innumerable presidents in this kinde, in so much as the common epithete to quarrelling is drunken, as a drunken fight, or a drunken fray, *neq; enim faceret hac sobrius unquam*, for no man in his right wits admitteth of any such desperate courses.

The drunkard is occasioned to breake the seventh Commandement by his large commons, and leaud companions. For the first, *after drunkennesse ensueth chambering, after chambering wantonnesse*, *pro membrorum ordine ordo vitiorum est*: and as *Luther* excellently, *gula soror est, immo irritamentum & procus, & minister luxurie*. For *temetum*, *some conceit*, is so called, *eo quod tentet*, and *vinum ab implendo venas*: examples heereof in Scriptures are the *Sodomites*, *Herod*, *Lot*, *David*, and in our *Chronicle Vortigerius*.

Secondly, the drunkard is inticed to the sinne of incontinence by leaud company: for although an Inne was called in old time *propina*, and of late corruptly *popina* of the Greeke *μίσν*, signifying hunger, because *Tauerne-houses* were first erected onely for the necessary refection of trauellers and strangers, and not for idle meetings of neighbours: yet afterward they became places of notorious riot and excesse, in so much that the *Wise-man* said expressely, *Two things are hard and perilous, a Merchant cannot lightly keepe him from wrong, and a Victualler is not without sinne*. And it is well obserued out of the second chapter of *Iosua*, verse 1. that the word in Hebrew vsed for an hostesse signifieth an harlot also, *the messengers of Iosua went into an harlots house*, that is, saith our English glosse, into a *Tauerne-house*, and in Latine *stabulum* is an Inne, and *prostibulum* a whore. Now the filthy communication and vncomely gestures vsuall in such places and among such persons are so great motives vnto sinne, that as *Martin Luther* was wont to say, It is as strange a miracle for a man to conuerse with such and

1 Rom. 13. 13.
2 Hieron. epist. Amando.
3 Loc. com. tit. de libidinibus.
4 Perostus in Cornucop.
5 Isidor. etym. lib. 20. c. 32.
6 Polydor. Anglican. hist. lib. 3. pag. 56.
7 Isidor. etym. lib. 15. cap. 2.

8 Ecclesiasticus 26. 30.

^a Pro. 6. 17. 28

^b Ambros. de
pœnit. li. 1. c. 34.

^c Com. in Tit. 1.

^d Heliodor.
Æthiop. hist.
lib. 13.

^e Bonavent.
diet. salu. c. 8.
^f Church hœm.
against drun-
kenesse.

^g Lucianus in
salibus & iocis.

^h Luke 15. 16.

ⁱ *Quia* quia
perdis & ni-
hil sibi & suis
seruans, Zurich.
in loc.

^k Lib. de men-
dac. ad consens.
cap. 14.

^l Lombard. sent.
13. dist. 38. &
gloss. in Psal. 5.

not to burne with lust, as it was for the three children to be in the fiery furnace and not to be scorched. ^a For can a man take fire in his bosome and his clothes not be burnt? or can a man goe vpon coales and his feet not hurt? ^b *Passetur libido coniuijs, nutritur delicijs, vino accenditur, ebrietate flammatur.* In these two respects I may pronounce with ^c Hierome, *Nunquam ego ebrium putabo castum.* Adulterers and drunkards are of such affinity, ^d that in ebrietas amans, & in amorem ebrius proclius admodum, a wanton will easily turne drunkard, and a drunkard as soone become wanton.

As for the eighth Commandement: he that is drunken with wine first is a theefe to himselfe in his excessive riot, and then being in neede is occasioned to steale from others also. Drunkenesse is ^e *regius morbus*, a costly sin, for he that draweth his patrimony through his ^f throte, eating and drinking more in an houre then hee is able to earne in a whole weeke, must in fine come to beggery: *Prover. 23. 21. the drunkard and the glutton shall be poore, and the sleeper shall be clothed with rags.* He doth cast his house so long out of the window, that as ^g Diogenes said, at the last his house doth cast him out of the doore, hauing left nothing rich except a rich nose. The prodigall child wastfull in the beginning of his iourney, was in the end so needy, that he was desirous to be fellow commonor with ^h swine. Diogenes derided a yong riotous gallant, who spent so much at dinner that hee had nothing but a Radish roote for his supper. In a word, the most ordinary progresse of a meane man giuen ouer to tipling is nothing else but this, from luxury to beggery, from beggery to theeuery, from Holborne to Tyburne, from the alehouse to the gallowes.

As for the ninth Commandement: ^k Augustine makes eight kindes of lies, which ^l other haue reduced vnto three, *mendacium officiosum, iocosum, malisum.* And these may be contracted into two, to wit, a { merrie
verie } lie.

All

All which a drunkard hath at his fingers ends : for the merry lie, cogging and iesting are the chiefe props of his tottering estate. And as for malicious lies, if he be on his Ale-bench, and sit downe in the seat of the scornfull, he will, as ^m *Augustus Caesar* once, tax the whole world, prattling of Priest and Clerke, yea Prince and people, censuring all hee knoweth, often more then he knoweth. Hee will not spare his other selfe, his best selfe, his owne selfe. *Bacchus* is painted by the Poets vsually naked : ⁿ heereby signifying that a drunkard reueales all the secrets of his heart, ^o *quicquid est in corde sobrii, est in lingua ebrii*. The which is a most odious fault in ciuility : for who will familiarly conuerse with such a dolt as can neither keepe his owne, nor his friends counsell ? *In vino veritas* helpes him not a whit ; for seeing all truthes are not to bee told at all times, he may beare false witness when he makes a true report, because the meaning of the commandement is, that we should not mooue any tales either false or true, whereby the credit of our neighbour is lost or lessened : but that on the contrary wee should endeouour by all meanes possible to maintaine his honest reputation among vs. And therefore the gabbling drunkard in mouing many false prattles, and so making many foule quarrels, offendeth against the ninth Commandement especially.

The naming of the last Commandement is enough, he that is guilty of the fact, of necessity must be accessory to the motion. And therefore to conclude this euidence, euen as a Generall that besiegeth a City, laboureth especially to gaine the Tower or the Castle, knowing that if hee possesse it, he shall instantly command the whole Towne : so likewise the diuell who daily doth assault our little citie, plots how he may be possessed of our Capitoll and Sconce, being assured that if our head be tipling, our eyes will bee wanton, our tongue blasphemous, our throate an open sepulchre, our hands ready to stab, our feete swift to shed blood : in briebe, all our members at his

^m Luke 2. 1.

ⁿ *Fulgentius*
mytholog. l. 2.
fab de Dionysio.
^o *Plutarch. l.*
de garrulitate.

P Rom. 6. 13.

¶ Augustin.

his seruice to become weapons of vnrighteousnesse, to commit all manner of sinne euen with greedinesse. And so the drunkard is like *mare mortuum*, as no fish can liue in the one, so no vertue in the other, *abominatur à Deo, despicitur ab angelis, deridetur ab hominibus, destituitur virtutibus, confunditur à demonibus, conculcatur ab omnibus.*

But the foulness of this vnhappy sinne will appeare yet to be greater, if wee consider it according to our seuerall estates, as we are

Men.
Ciuill men.
Christian men.
Collegiate men.
Clergie men.

¶ Virgil. epi-
gram. de venere
& vino.

¶ Chrysost. in
Act. hom. 27.

¶ Padraus loc.
com. tit. brie-
tas.

¶ Chrysost. ad
pop. Antioch
hom. 1.

¶ Beza: epigram.

¶ Aristot. ethic.
lib. 6.

¶ Ezech. 16 49.

¶ Lib. de Elia
cap. 13.

¶ Iudith 13.
2. 8.

If we consider our selues as men, we shall easily see that drunkenness maketh vs no men. ¶ *Demens ebrietas*, it is a voluntary madness, whereby men depriued of their vse of reason are like horse and mule without vnderstanding. *Hanc qui habet, seipsum non habet*, he that hath this sinne hath lost himselfe, and is become rather a beast then a man, nay worse then a beast, for we can not enforce a beast to drinke more then he neede: ¶ *est voluntarius demon*, a drunkard, as it is in our English prouerbe, will play the diuell.

¶ *Queris quis sit homo ebriosus? atque
Nullus est homo Menole ebriosus.*

Secondly, if we consider our selues as ciuill men, this one sinne ouerthroweth all the foure cardinall and chiefe vertues. As *Iustice*, for how shall any man doe right vnto other, who cannot doe reason vnto himselfe? ¶ *Prudence*, which is often drowned in this sinne, and especially maintained by moderate diet, as the Philosopher intimates in the word *σωφροσύνη* to be *quasi σωφρονισμός*. ¶ *Temperance*, for foulness of body followeth ordinarily fulness of bread. ¶ *Fortitude*, for as S. Ambrose notably, *Quos mane insignes armis spectaueras, vultu minaces, eosdem vespere cernas etiam à puerulis rideri, sine ferro vulneratos, sine pugna interfectos, sine hoste turbatos, sine senectute tremulos.* ¶ *Holofernes* hauing lost his wit in wine, lost

lost his head also by the hand of a silly woman. And that of a moderne Poet is memorable, *de duce Dipontino.*

*Pons superauit aquas, superarunt pocula pontem,
Febre tremens perijt, qui tremor orbis erat.*

Thirdly, if wee consider our selues as Christian men, ^c he that liueth in pleasure is dead while he liueth: ergo, saith ^d Hierome, a drunkard is not onely dead, but buried in his sinne also. There be many ^e woes denounced against him in this, and moe woes executed on him in the next life. For I tell you (saith our Apostle) that they who doe such things shall not inherit the kingdome of God, Galath. 5.

21. *αὐτοὶ δὲ, ἃ quòd non possit οὐδεὶς seruari.*

Fourthly, if we consider our selues as schollers, our honourable founders in great wisdom foreseeing the manifold inconueniences of tripling in Students, ordained that we should haue but a spare diet in the Colledge, and forbade all excessiue riot and inordinate commellation in the towne. A Gentleman hearing that his sonne at Vniuersitie was giuen to dicing, answered, that want of money would occasion him happily to leaue that fault. Afterward vnderstanding that hee was giuen to whoring, said, that either mariage or old age would one day cure that folly. But when he was informed of his ^g wine bibbing, out vpon the villaine (said the father) I will surely disinherit him, for that fault will encrease with his yeeres. A gamester will continue so long as his purse lasts, an adulterer so long as his loynes last, but a drunkard so long as his lungs and life last.

Fifthly, if wee consider our selues as Clergiemen, he that is giuen to ^h wine should not be made Bishop, and if any Prelate or Priest after consecration become a wine-bibber, *ebrietasibus vacans, aut cesset aut deponatur*, as it is in the 42. Canon of the Apostles, according to the computation of *Theodorus Balsamon*. And by the teuenth Iniunction of *Queene Elizabeth*, Ecclesiasticall persons are forbidden haunting of Alehouses and Tauerne. I know *Paul* may meet his acquaintance at the market of *Appius*,

^a 1. Tim. 5. 6.

^d Epist. Oceanus tom. 2. fol. 324.

^e Esay 5. 11.

Joel 1. 5.

Prou. 23. 29.

^f Phavorinus apud Zanch. in loc.

^g Morall vpon Ariost. Or ando furioso, lib. 35.

^h 1. Tim. 3. 3.

¹ Vide Balsam.
in Apost. can.
42. & Photi-
um.

Tit. 9. cap. 27.

& 35.

^k Mensa philo-
sophica fab. de
militie.

^l Ambros. de
Elia, cap. 14.

^m Deut. 32. 33.

ⁿ Vbi supra.

Appius, and at the three Tavernes, Acts 28. 15. but this ought to bee for his honest necessities, as the former Injunction intimates, and not to keepe ranke riot at vnlawfull houres. Hee that is irregular in this kinde, after admonition and warning, is worthy to be suspended ⁱ ab officio & beneficio. A great gallant hauing prouided a great feast for his neighbours, desired the parish Priest to wash first and to sit downe last: hereby signifying (saith mine ^k author) that Clergie-men ought to be *primo mundi, sed postremo ebrii*. Thus as you see, by surfetting and excessive ^l vintage are made *venena*, that is, in the words of holy ^m Scripture, the wine of drunkards is so bitter as the poyson of Dragons, and the cruell gall of Aspes. In some respect worse, saith ⁿ Ambrose, then any venome; for the most deadly poyson hath holpen many, whereas the drunkards potion heales none, but hurts all, a root of much euill, a rot of euery vertue.

Preached at S. Maries in Cambridge on Whitsunday anno 1602. The remnant of this text concerning *Psalmes, and Hymmes, and spirituall songs*, is expounded Epist. Sund. 5. after Epiphanie.

The

The Gospell. MATTH. 22. 1.

Iesus said vnto his Disciples, the kingdome of heauen is like vnto a man that was a King, which made a great mariage for his sonne, &c.

THIS Gospell in ° effect is all one with that appointed to be read on the second Sunday after Trinitie, both teach one point, and tend to one purpose. Wherefore, lest I seeme double diligent, I refer you to my large notes vpon that other text, and intreat you to bee content with a short paraphrase for the present.

The kingdome of heauen] The Church militant on earth, is this kingdome of heauen, I say militant, and that for two reasons especially : first, because this mariage feast is called a *dinner*, vers. 4. and after dinner there followeth another banquet, namely the Supper of the Lamb, Apocal. 19. 9. This dinner then is a feast of grace, that supper a feast of glorie. Secondly, because none can bee thrust out of the Church in heauen triumphant, many croud vnto Gods dinner in the militant without any wedding garment or bridelace : but at the last day when hee shall come to view his guests, hee will cast them out of the wedding chamber into vtter darknesse, as it is in the 13. verse. The Church vnder the crosse then is this kingdome, gathered together by the preaching of the Gospell, ^r a chosen generation, a royall priesthood, an holy nation, a peculiar people. Not kingdomes in the plurall, but in the singular a kingdome, as being gouerned by one and the same Lord, vnder one and the same law. And it is a *kingdome of heauen*, as being the way to the kingdome of heauen, because, saith ^r Augustine, *per portam ecclesie intramus in portam paradisi*. And a kingdome of heauen, for that her ^r conuersation is in heauen, and her ^u affections set on things aboue. The synagogues of Satan are

• Marlorat.
Panig. ar. in
loc.
† B. Latymer
serm. vpon this
Gospell.

¶ Iacob de Vo-
rag. serm. 1. in
loc.

¶ 1. Pet. 2. 9.

† Sermon. 136. de
temp.
¶ Philip. 3. 20.
¶ Coloss. 3. 2.

^x Jacob d. Po-
rag. ubi supra.

^y James I. 17.

^z John 1. 9.

^a Ezechym.

Anselme.

^b Psal. 135. 6.

^c Ephes. 5. 32.

^d Greg. hom. 38

^e Ardens.

^f John I. 14.

^g Ephes. 3. 14.

16.

^h B. Latymer.

ⁱ Melancthon.

^k Gen. 3. 15.

The seed of the
woman, &c.

are a kingdome of darknesse, but the Church a kingdome of light. ^x For as in heauen some bodies giue light and receiue none, as the Sunne : other receiue light and giue none, as the firmament: other both receiue and giue, as the Starres and Moone : so Christ in the Church, is the ^y father of lights, and the sunne of righteousness. Malac. 4. 2. giuing light vnto ^z all, and receiuing light from none. The lay people resemble the firmament, called to receiue light in the publike preaching of the Word, and not to giue light, except it be candle-light in their owne priuate families. Indeed there be many blazing Starres and prodigious Comets in this our heauen, but such are not properly lights, but fiers: as the Philosopher, *ignes fatui*. The Preachers of the Word are starres in the firmament, first receiuing light from Christ, and then communicating it to other, as the words of their Patent import, Mat. 5. 14. *Ye are the light of the world.*

*This King is God the ^a Father, a King of Kings, and Lord of Lords, able to doe ^b whatsoeuer hee will in heauen, in earth, and in hell. As one doth glosse my text, *Regens in caelo per gloriam, in mundo per gratiam, in inferno per iustitiam*. His Sonne the Bridegrome is ^c Christ, and his Bride the Church, and God made this mariage by Christs ^d incarnation. ^e For as the best way to reconcile two disagreeing families or enemie-kingdomes, is to make some mariage betweene them: euen so *the word became ^f flesh and dwelt among vs* in the world, that hee might heereby make our ^g peace, reconciling God to man, and man to God. At this great mariage dinner the ^h Bridegrome himselfe is the best dish, euen the bodie and bloud of Christ preached in his word, and presented in his Sacraments. And albeit this feast especially concerneth the Iew, ⁱ yet appertaineth it vnto all, as begun in the ^k beginning of the world, and enduring to the end of the same. The Patriarkes and Prophets in old time, the Preachers and Pastors in our time, call and invite men euery day to this mariage. The latter course at this feast, or the*

the ¹ sweet meats, are remission of sinnes, euerlasting life, such ioy as no tongue can expresse, or heart conceiue. The time when the King commeth in to see his guests, is either the particular houre of our ^m death, or else the generall day of ⁿ iudgement, when he shall seperate the reprobate from his elect, Matth. 13. 40. and 25. 32. God is euery where, seeing all things alway; ^o yet that heereby Iudges may learne not to condemne any but vpon good information, almighty God said of Sodome, *I wil goe downe now, and see whether they haue done altogether according to that crie which is come vnto mee*, Gen. 18. 21. and of Babel, *Come, let vs goe downe*, Gen. 11. 17. and heere the King is said to come in among his guests, and to spie the man which had not on a wedding garment, afore he commanded him to be bound hand and foote, and to be cast into vtter darknesse.

The wedding garment, as ^p some thinke, is Christ: or as ^q other, the new man: or as other, ^r obseruing of the Commandements of Christ: or as other, ^a pure conuersation: or as other, an vpright heart, comming to the marriage ^t rather out of duty, then for a dinner: or as other, ^u charity: or as other, ^x grace: or as other, ^y faith: or as other, ^z regeneration, consisting in faith and repentance. All which vpon the point are the very ^a same: so that, (as ^b our Diuines obserue) the question is idle whether faith or godly life bee this garment, because good workes alway proceed from faith, and faith alway sheweth it selfe by good workes. Hypocrites are they who want the wedding garment, ^c professing that they know God but in their workes denying him.

But it is a more darke Problem, how the King when he came to see the guests found but *one without a wedding garment*, and how that one may be called his friend. ^d Answer may be, that all reprobate sinners are called one, because they be all of one kinde, namely faithlesse: or one, because the roote of all sinne did proceed from ^e one: or one, because ^f hee that faileth in one point is guilty of all:

¹ E. Latymer.

^m Panigarol.

ⁿ Hieron.

Musculus.

^o Thomas in Gen 18. Idem Panigarol. & Coſter. in loc.

^p Origin.

^q Euseb.

Emiss.

^r Hieron.

^t Euthym.

^u Aretius.

^x Ardens.

^z Gregor.

^y Kilius.

^z Melanct.

^a Panigarol.

^b Caluin.

Fulk.

Zepper.

^c Tit. 1. 16.

^d See Panigarol part. 1. hom. in loc.

^e Rom. 5. 19.

^f James 2. 10.

^g *Coffet. in loc.*

^b *Theophilus.
Alexan. apud
Panigazol. vbi
supra.*

^l *Euthym.*

^k *1. Tim. 2. 4.*

^l *Hieron.*

^m *Coffet.*

ⁿ *Panigazol.*

^o *Matth. 26. 6.*

^p *Matth. 10. 3.*

all : or *one*, to shew the quicke sight of God, who can, if there be but one hypocrite among many, soone spie him : or *one*, & because many such hypocrites are lesse esteemed then one righteous man : Ecclesiasticus 16. 3. *One that is iust is better then a thousand vngodly children* : or *one*, to shew that at Christs owne Table there was one *Judas* among the blessed Apostles, as ^h some construe it. And this one whosoever hee be, may be called a *friend*, ⁱ for that he did seeme by profession a friend : or a friend, *ex parte dei*, calling him vnto the marriage, ^k willing that all men should be saued, and come to the knowledge of the truth. Hee was ^l vsed by the King as a friend, but in coming without a wedding garment hee was ^m foe to himselfe : or *friend* in derision ; as if he should say, You are a kind friend indeed to come in hither without your wedding apparell, and bride-lace : for the Scriptures admit of *ironies*, as Gen. 3. 9. *Adam where art thou ?* or a *friend*, for that hee was ⁿ once a friend, as *Simon* is tearmed the *Leper*, for that hee was a leper : and *Matthew the P. Publican*, for that he was a Publican : and *Hierusalem* a sincke of sinne, the *holy citty*, for that it was once holy, Mat. 27. 35. In reporting these different opinions I will imitate the sage Iudges of our Law, who sometime determine to heare, not heare to determine.

The Epistle. EPHES. 6. 10.

My brethren be strong through the Lord, &c.

^q *Iob 7. 1.*

^r *2. Cor. 7. 5.*

^s *Zanchinus.*

THe life of man is a ^q warfare on earth, and every Christian is a professed souldier, hauing ^r *fightings without, and terrors within*. He must therefore learne two things especially : first, how to chuse his armes : and secondly how to vse them. Our Apostle doth instruct him heere concerning both. As for the choice, the ^s *defensiu* weapons are the *girdle of veritie*, *breast-plate of righteousness*, *shoes of preparation*, *shield of faith*, *helmet of saluation*.

tion. Offensive, the sword of the spirit, which is the word of God. As for their vse, Paul aduileth vs also to put them on, and to put them all on, and so to put on the whole armour, as that we may stand in all good, and withstand all euill. All which is implied in the 11. verse, containing a proclamation *ad arma*, put on all the armour of God. And a reason, that ye may stand, &c.

- In the proclamation foure points are remarkable :
1. Euery Christian is charged with *armour*.
 2. This armour must be Gods armour.
 3. *Panoplia*, complet armour, all the armour of God.
 4. This complet armour must not onely be shewed abroad, or hung vp at home : but vsed and imployed daily, *put on*.

The reason hereof is manifest and manifold : first, that we may be able to stand in battell. Secondly, that wee may so stand, as that we may withstand. Thirdly, that we may so withstand, as that we may foile our enemies assaulting as well as retiring. Fourthly, that we may repell not only some few, but all assaults. Fifthly, all assaults not onely of the flesh and the world, but of the diuell also, which is the prince of darknesse, and generall commander of all forces against vs in these spirituall skirmishes. ^u Olofernes being slaine, his souldiers instantly fled. ^x If we conquer the rulers and gouernours of the darknesse of this world, wee shall easily discomfit their followers and instruments. If we cast the ^y rider, his horse will instantly be taken and tamed. Euery Christian ought to put on the resolution of Captaine ^z Ferras, alway bearing armes against the greatest Emperour of the world, wrestling not against blood and flesh onely, but against *principalities, against powers, against spirituall craftinesse in heavenly things*.

For the first point : armour is necessarie, whether wee consider our owne weaknesse, or our enemies strength. Our weaknesse, as being vnapt and vnable by nature to

M

thinke

^t For so long as a man standeth in battell he is well, if he fall downe then in seopardie..

B. Latymer vpon this epistle.

^u Iudith 15.1.

^x Lombard. in loc.

^y Anselm.

^z Pareneticall treatise to the Princes of Europe, pag. 26.

^a 2. Cor. 3. 5.

^b Lombard.

^c Psal. 144. 1.

^d Xiphlin in
vita Traiani.

^e Rom. 13. 14.

^f Killius.

^g Aretius.

^h Ecclesiastes

1. 15.

ⁱ Zinchius.

^k Lombard.

Aquin.

^l Mariorat.

^m Anselme.

ⁿ Gen. 3. 1.

^o Ad Heliodor.
de vita Eremi-
tica.

^p 2. Cor. 2. 11.

^q 2. Cor. 11. 14.

^athinke so much as a good thought, and therefore we must be *strong through the Lord*, ^b who giueth his souldiers power and might, ^c teaching our hands to warre, and our fingers to fight. It is reported of ^d Traian that he would cut in peeces his owne garments, rather then his souldiers should want a ragge to binde vp their wounds: but our Captaine Christ hath giuen vnto such as march vnder his banner his owne flesh and his owne selfe, willing vs not to put on his armour, but also to ^e put on himselfe, that we may be *strong through the power of his might*, who can doe whatsoeuer he will, and will doe whatsoeuer is best for all his followers. Againe, we need armes in respect of our enemies, as being many, mightie, cunning in plotting, cruell in executing.

1. Many, ^f for these gouernours and princes haue many souldiers and subiects vnder them, ^g *improbos spiritus, & homines pessimos*, an ^h infinite number, against a little flocke and an handfull of people.

2. Mightie, *for we wraastle not against flesh and blood*, ⁱ that is, not simply with flesh and blood; or ^k onely, for then ^l one sword should be so long as another, and one man so strong as another: but we fight men against diuels, euen weaklings against powers and principalities, as it were fillie lambes against roring lions.

3. Cunning in plotting, as being *spirituall* and invisible, fighting so *craftily*, ^m that we know not on which side they will assault. Satan in the beginning was a ⁿ Serpent for his subiltie, but now being indued with almost six thousand yeeres experience, become a Dragon and an old Serpent, Apocal. 20. 2. *Cui nomina mille, mille nocendi artes*, quoth ^o Hierome. Such a ^p circumuentering enemy, that being a prince of darknes, he can ^q transforme himselfe into an angell of light. Auarice is a worke of darknesse, peeuishnesse a worke of darknesse, inordinate drinking a worke of darknes. But he doth couer and cloak these with armour of light; insinuating, that couetousnesse is commendable thrift, obstinacie noble resolution, and drunkennes

drunkennesse a point of good fellowship. Grosse wickednesse is easily seene, and prevented soone : but our chiefe aduersaries abound with *spirituall wickednesse and inuisible craftinesse*, and their ordinary souldiers are in their generation ^r wiser then the children of light.

4. Cruell in executing and prosecuting ; Sathan is an ^f accuser of his brethren, and a ^c murderer from the beginning, called in holy Scripture a Lyon for his might, and a roring Lyon for his malice, seeking daily whom he may deuoure, 1. Peter 5. 8. Now these descriptions are set downe not that we should faint, ^u but rather encouraging vs to fight. For seeing our enemies are ^x *superbia tumids, inuidentia liuids, fallacia callidi, a iusticia penitus alieni*, so many, so mighty, so malicious, so crafty, so willing and able to hurt vs, it behoueth euery man to be well appointed and armed, *that he may be able to resist in the euill day.*

The second point obserued in the Proclamation, is, that our armour must be Gods armour, not armour of the flesh, for ^r *curst is the man that maketh flesh his arme*. Not armour of the world, for our enemies are *worldly gouernours*, and the chiefe of them is ^z *the Prince of the world*. ^a Some put their trust in Chariots, and other in horses, but we will remember the name of the Lord our God. Not armour of the diuell, for then we shall haue nothing but his leauings. His armour is Popish exorcisme, superstitious crossing, holy water and the like : which he little feareth as being framed in his owne shop, and giuen vs at his appointment. *The weapons of our warfare are not ^b carnall, but mighty through God to cast downe holds.* Against spirituall harmes we must vse ^c spirituall armes ; against the workes of darknesse we must ^d *put on armour of light*, ^e *that is, vertues against vices, as being vestimenta put on, munimenta armour, ornamenta of light.* Let vs then if the diuell at any time tempt to cruelty, pride, impatience ; put on *steadfast mercie, kindnes, humblenes of minde, meeknesse, long suffering, &c.* as it is in the present Epistle, we must

^r Luke 16. 8.

^f Apoc. 12. 10.

^c Iohn 8. 44.

^u Caluin.
Bullinger.
Kilins.

^x Augustin de
Cinss. l. 8. c. 22.

^r Ierem. 17. 5.

^a Iohn 12. 31

^a Psal. 20. 7.

^b 2. Cor. 10. 4.

^c Primasius.

^d Rom. 13. 12.

^e Aquin.

^f Eccles. 3. 12.

⁸ Job. 41.

^h Psal. 91. 1.

⁸ Sarcenius.

B. Latymer.

Marlorat.

⁸ Arctius.

¹ Zanchius.

^m 1. Cor. 15. 26.

⁸ Guesnart.

^o Restitution of
decayed intelli-
gence, pag. 176.

arme our selues with the breast-plate of righteousness against iniquity, with the girdle of truth against heresie, with the helmet of salvation against dispaire, with the shield of faith against infidelity. The diuell is mysticallie that huge Leuiathan esteeming iron as straw, and brasie as rotten wood, when the sword doth touch him he will not rise vp and he laugheth at the shaking of the speare, in the earth there is none like him, he feares not our fleshy weapons, or worldly weapons, and therefore that we may stand against his force, we must put on the armour of God, and dwell vnder the defence of the most high.

The third thing considered in the proclamation, is, that we put on ¹all Gods armour, or the whole armour of God, as it is verse 13. If we should arme our head onely, the diuell happily would strike at the foote: if the foote only, then he might hurt our head: if both, and leaue our breast vnarmed, he might wound vs at the heart. Wherefore that we may repell all assaults of the diuell, we must ^ktanquam milites cataphracti, put on all the armour of God. I cannot examine euery particular weapon in this Armourie, learne onely three points of warre in the whole.

First, that *Paul* heere makes no mention of a backe Curet for the Christian souldier. There is an helmer for the head, a corselet for the breast; in a word, a shield for all the fore-parts; onely no guard, no regard of the hinder. It is a compleat armour, and yet without any defence for the backe: signifying hereby that euery Christian ought to keepe his ¹station in Gods armie, neuer forsaking the banner of Christ, vntill death his ^mlast enemy be destroyed. It is ⁿwritten of *Bia* falling into the hands of his enemies, and his souldiers crying, what shall we doe? that he did answer, *Report yee to be lying that I die fighting; and I will report to the dead that yee did escape flying.* When ^o*William* the Conquerour had landed at *Pemsey* neere to *Hastings* in *Sussex*, he caused all his ships to be sunck, that all hope of flying backe might be taken away.

The

The *Numantine* would rather die then *flee*; so the Christian warriour must continue *faithfull* vnto the end, like *Sampson* killing enemies at his death as well as in his life.

Mars dubius, victorq; cadit, victusq; resurgit.

Qui fugit, huic meritum nulla corona datur.

The second remarkable point of warre is, that we must aboute all other weapons of defence take *the shield of faith*. And the reason heereof is plaine, because the helmet couers only the head, the corselet the breast, and the sandall the foote: but a *shield* couers all the body. Let vs then *aboue all*, or as *other* read in *all*, vse faith. In *all* tentations and combats, *or* in putting on all the weapons aforesaid, haue a liuely faith and assured confidence, without which all the rest haue no force. The sword of the Spirit without faith is no scripture to thee, the girdle of verity without faith is no truth vnto thee, all thy righteousness without faith is vnrighteousnesse. Seeing then it is impossible without faith either to please God, or resist the diuell, in all, and aboute all vse the shield of faith, wherewith yee may *not* onely reiect or auoid: but also *quench* all the tentations of the wicked, albeit they bee *darts* in respect of their sharpnesse, and *fiery* for their destroying, one sinne *kindling* another, as drunkennesse kindleth adultery, and adultery murther. All the world, saith Saint *Iohn*, lieth in wickednesse, *positus in maligno*, *that is in malo igne*, set on fire by the diuell, heere called *the wicked*, *as* being author of all euill, and master of all the fiery workes in the world, *Matth. 6. 13. and 13. 38*. But bee of good cheare, *faith overcometh the world*, *1. Iohn 5. 4*. One shield of faith is able to beare, yea to beat off all the fierie darts of the wicked world, flesh, and diuell.

The third point of warre is, that the Christian souldier is armed with a sword so well as with a buckler: and this sword is *the word of God*, being *powerfull* in operation and sharper then any two edged sword. *Sharpe* in a li-

Apocal. 2. 10

Judges 16. 30

Resour in Symbolis.

Zanchius.

Vulgar Latin.

Anselm.

Royard, hom. 2. in loc.

Cassian.

Caluin.

Lombard. Zanchius.

1. Epist. 5. 19.

Royard. ubi supra.

Sacerius.

Heb. 4. 12.

Notes in August. lib. 14. de Ciuit. cap. 12.

^g Anselm. in
Heb. 4.

^h Aquin. lect.
2. in Heb. 4.

ⁱ 1. Ioh. 2. 15.

^k Matth. 4. 10.

^l 1. Cor. 15. 54.

^m Ca'win.

ⁿ B. Latymer.
serm. upon this
Epistle.

^o 1. Sam. 13. 19
^p Sāmel & in
euangel. dom. 1.
quadra. Con. 6.

^q Zanchius.

terall, and sharpe in a mysticall exposition: or sharpe in discoursing of things temporall, and sharpe in teaching things eternall: or ^h acute in moouing vs to vertue, and acute in remoouing vs from vice. Doth the flesh intice thee to wantonnesse? Strike with the sword of the Spirit, *Thou shalt not commit adultery.* Doth the world tempt thee to vanity? Strike with the sword of the Spirit, ⁱ *loue not the world, neither the things that are in the world. If any man loue the world, the loue of the father is not in him.* Doth Sathan assault thy faith, and tempt thee to superstition and idolatry? Strike with the sword of the Spirit, ^k *Thou shalt worship the Lord thy God, and him onely shalt thou serue.* Doth Death in the last houre of thy spirituall combat affright thee? Strike with the sword of the Spirit, ^l *Death is swallowed up in victory, the sting of death is sinne, and the strength of sinne is the law: but thanks be vnto God which hath giuen vs victory through our Lord Iesus Christ.* ^m By the buckler of faith a Christian souldier is able to defend himselfe, by the sword of the Spirit able to confound his enemy. So that our aduersary going about daily seeking whom he may deuoure, reioycest exceedingly when either ⁿ Papists hinder the reading, or, Atheists hurt the preaching of the word. As the ^o Philistians would not suffer a Smith in Israel, lest the Hebrwes should make them swords or speares: Pso the diuell cannot endure that we should heare sermons, and read holy Scripture, lest our of this shop wee get armour to repell his assaults in the euill day.

The last obseruable thing in the proclamation is, that a Christian ought not onely to know Gods armour, but also ^q *put it on.* For as it is not enough for the seruice of our Common-weale that wee keepe good weapons at home, or that we shew them at musters abroad, except we haue skill and will (as occasions of the State require) personally to serue with them: euen so, to haue the sword of the Spirit rust at home, or sometime to flourish a little with it abroad, is not sufficient for the souldier of Christ, except

except he can and will vse Gods armour, and stand in battell against all assaults of the diuell. As in Physicke the best prescript can doe no good except it be taken : so the most complet armour is no defence when as it is not worne. We must in aduersitie put on patience, in prosperitie put on humbleness of minde, at all times ^r about all these put on loue, giuing euery man his owne. If we will ouercome the princes of darknesse, wee must put on the armour of light.

But obserue heere that wee must vse the weapons of God in the warres of God, against enemies of God onely, *that wee may stand against all assaults*, and quench all the fierie darts of the diuell. Many men hit the souldiers of Christ, and hurt the friends of God with armour of God. As Heretikes fraudulently cite scriptures against scriptures, and Fathers against Fathers, and so make God as it were fight against himselfe. ^r *Silla said, ante frangendus hostis quam ulciscendus cinis*, our force must not bee spent in priuate grudges against our brethren, but in the publike quarrell of the Gospell against the common enemy. The Scorpions in ^r *Caria* when they sting, kill homebred people : but hurt not any stranger. On the contrarie, there bee certaine little Snakes in *Babylon* which onely bite foreigners, and not inhabitants. It is a fooles fray to strike him that is neereest ; ^u vndiscreet Schismatikes vsing lies and libels the weapons of the diuell in good causes, offend the Church as much as open heretikes imploying Gods armour in bad causes.

In this our spirituall warfare wee haue many great encouragements to fight valiantly : first, our weapons are good, *a complet armour* : secondly, our Captaine is good, euen the Lord of hosts, *hauing all power and might* : thirdly, our cause good. Now

^x *Causa in bet melior superos sperare secundos.*

^y *Frangit & attollit vires in milite causa.*

Againe, the continuance of our fight is little, but our reward great. In Rome the militarie age was from

^r *Coloss. 3. 14.*

^r *Valerius hist. lib. 1.*

^r *Apollonius in hist. mirabilibus.*

^u *Mc. Greenham in a sermone at S. Maries in Camb. upon the coming out of Martin mart. prelate.*

^x *Lucan.*

^y *Propertius.*

^a *Amicus Gellius*
lib. 10. c. 28.

^a *Psal. 90. 10.*

^b *Aquin.*
Anselm.
Zanchius.
^c *Oecumen.*

^d *Horat.*

^e *Apocal. 7. 9.*

^f *Apocal. 4. 4.*

^g *2. Tim. 4. 7.*

^z seuentee to fortie and six, or in dangerous times vntill fiftie. ^a The daies of our age are threescore yeeres and ten, and in all this time there is no time for peace; we are *legionum filij*, borne in the field, and sworne souldiers in our swadling clouts, alway bearing armes against the common enemy from our holy baptisme to buriall. All which is called in the 13. verse *the euill day*: in regard of the sharpnes ^b *euill*, in regard of the shortnes ^c *a day*. Now the souldiers resolution is *aut fors, aut mors*, either victorie the beginning of ioy, or else death the end of miserie. So the Christian in this holy warre may comfort himselfe:

^d *Aut cito mors veniet, aut victoria lata.*

Either God will end our danger, or our daies: and then wee shall be no longer souldiers in armour, but gowne men in ^e long white robes, hauing palmes in our hands, and ^f Crownes on our heads as conquerors, according to that of ^g *Paul*; *I haue fought a good fight, and haue finished my course, from henceforth is laid up for me the crowne of righteousness, which the Lord the righteous Iudge shall giue me at that day, and not me onely, but vnto all them also that loue his appearing.*

The Gospell. IOHN 4. 46.

There was a certaine ruler, whose sonne was sicke at Capernaum, &c.

^h *Heming.*

ⁱ *Chap. 12. 3.*

^k *Joel 2. 32.*

THIS Gospell ^h teacheth vs, whether we should flee for succour in all the troubles of this life: namely to the fountaine of all welfare Iesus Christ. According to that of ⁱ *Esay*; *Ye shall draw water out of the welles of the Sanctour.* To this well a Christian ought to come not with feete, but with faith, and then ^k *every one that calleth vpon the name of the Lord shall be saved.*

In

In the whole storie you may
behold 4. principall persons :

1. A louing father.
2. A sicke sonne.
3. A pitifull Sauour.
4. Dutifull seruants.

Great fortune, being *regulus*, a little king,
a ruler.

In the father
obserue two
things : his

Great faith, ha-
uing three¹ de-
grees, a

Beginning, in desiring
Christ to come downe
and heale his sonne.

Encrease, in beleeuing
the word that Iesus
had spoken.

Full growth, in that him
selfe simply beleued
and all his household.

¹ Beda.
Ludolphus.
Panigarol.

As for the greatnesse of his honour. ^m *Origen* thinks he was of *Cæsars* familie. ⁿ *Hierome*, that he was a *Palatine*, happily controller of *Herods* house. ^o *Ludolphus* and *Lyra*, that he was Deputie Lieutenant of Galile, for Galile belonged vnto the iurisdiction of *Herod*, Luke 23. 7. ^p Other, that he was a ruler in *Capernaum*, where his son was sicke. What he was it is vncertaine now, for one generation passeth, and another generation succeedeth, Ecclesiastes 1. 4. and the fashion of this world goeth away, 1. Cor. 7. 31. But it is certaine that he whilome was ^q either noble by descent, or degree; fauoured in the Court, honoured in the Country, a man of worth and qualitie. Which our Euangelist insinuates in his stile, calling him a ruler, as also^r for that he was attended well, his seruants met him, vers. 51. ^s Where note by the way, that it is not impossible for a great man to be a good man, or for *Cæsars* fauourite to be Christs follower. Almighty God hath elect children among all sorts of people, *Magdalen* among harlots, *Zaccheus* among oppressors; *Matthew* among Publicanes, and heere this ruler in *Herods* Court. Indeed ^t *Bernard* was wont to complaine that the Court is wont to receiue such as are good, but to make them bad.

^m *Apud Thom.*
in loc.

ⁿ In *Esaia* cap.
65. circa prin.

^o De vita Chri-
sti part. 1. cap.
63.

^p See *Musculus*
& *Maláonas*
in loc.

^q *Theophylact.*
Euthym.
Erasmus.

^r *Origen apud*
Thom. in loc.

^s *Aretius.*
Marlorat.
Zepperus.

^t De *Consid.*
lib. 4.

^a Lib. 5. de affe.

^x In mirabili-
bus narrat.

^y Magdebur.
epist. prefat.
Cent. 7.

^z Seneca. Per
mille indigni-
tates in consum-
mationem dig-
nitatis.

^a Hippolitus à
Collibus in Au-
lico politico.

^b Saresbur. in
politicat.

^c Ioh 1. 14.

^e Beza in epi-
taph. Secret.
Reg. Gall.

^f Chrysoſt. hom.
24. in Ioan.
Idem Hugo
Cara. & alij.

^g Musculus.
Pontan.

^h Panizanol.

ⁱ Brentius apud
Marlorat in
loc.

bad. *Bonos facilius recipere quàm facere, nam plures in au-
la defecisse bonos quàm profecisse malos probauimus.* And
^a *Budens* saith all Courtiers must be like Cameleons, ac-
commodating themselues vnto all companies, *vt assen-
tioni & assentationi sciè asserviatur*, resembling an herbe
called *Tripolium*, which (as ^x *Antigonius* reports) euery
day changeth colour thrice, being sometime white, some-
time violet, sometime carnation. Apparent parasites,
^y *uno ore calidum & frigidum pro suis commodis efflare peri-
ti*: creeping vp to honor through a ^z thousand dishonors.

^a *In aula Regis non est multum legis,
Si qui sunt boni coguntur esse onos,
Si qui sunt mali sunt in gratia regali.*

And ^b another to the same purpose: *Quò quis corrupti-
or moribus, & corruptentior muneribus eo beatior.* The
Court is all for money, making ^c *oxen to labour*, and *asses to
feed*. A mint of fashions, an exchange of complements,
a shame to shamefastnesse, ^e *omnis sceleris mater nutrixq;
nefandi*. Yet notwithstanding *Ioseph* was a good man in
the Court of *Pharao*, *Daniel* a good man in the Court of
Darius, *Mordecai* a good man in the Court of *Ahasuerus*,
and this ruler a good man in the Court of *Herod*.

The faith of this ruler in the beginning was very
weake: first, in ^f that he did not seeke vnto Christ vntill
he was almost at his owne doores, as the context eident-
ly, *Iesus came againe into Cana a towne of Galile, where hee
had made of water wine*, and there was a certaine ruler, &c.
Secondly, ^g for that hee did not entreat Christ to cure the
sinne so well as the sicknesse of his sonne. Thirdly, for
that he came not to Christ in the ^h beginning of his sonnes
infirmities, but as wee may gather at such a time when all
other Physicians had forsaken him, *even at the point of
death*. Fourthly, all Interpretors obserue, that he was ⁱ *ru-
dissima fidei & infantis*, in beseeching Christ to come
downe and heale his sonne, as if Christ being God could
not as well haue holpen him absent as present. Againe,
when

when he beleueed Christs saying, *Go thy way, thy sonne is-
neth*: his faith as yet was ^k infirme and full of wauering.
^l Otherwise hee would neuer haue made such a doubtr, and
asked such a question of his attendants, *at what houre be-
gan he to amend*? But when he knew certainly that his son
was healed miraculously by Christ, and not by casuall or
any naturall meanes, *himselfe and his whole family beleueed*
absolutely. When he first heard of Christ his faith was a
very sparke, when he beleueed Christ, it did kindle, but
when hee beleueed in Christ it was a great flame giuing
light to his household. So that our blessed Sauour in vtte-
ring one word, healed ^m two, namely the fathers soule and
the sonnes body. Thus I haue shewed vnto you the faith
of this old father, and the fruites thereof: first, in being so
carefull for his child. Secondly, ⁿ for that in his affliction
he went not for helpe to witches, as *Saul*, 1. Sam. 28. 8.
nor to diuels, as *Abazias*, 2. King. 1. 2 nor onely to Phy-
sicians, as King *Asha*, 2. Chron. 16. 12. but to Christ, and
that in his owne person, although a ruler and a man of e-
minent quality. Thirdly, in that he was such an earnest
sutor againe and againe, desiring Christ to visit his sicke
sonne. Fourthly, in that he cast off his doubting and infi-
delity. Lastly, yet chiefly, for that all his house was in-
structed in the faith of Christ, and feare of God. So ^o *Iosua*,
so ^p *Lydia*, so *Crispus* the chiefe ruler of the Synagogue
Acts 18. 8. and so must ^q euery master of a family bring
vp his household in instruction and information of the
Lord. Euery man is a King and a Prophet in his owne
priuat house, so that hee can want no meanes, except hee
want a minde to performe this holy businesse.

In the sicke
son you may
note

1. His sicknesse expressed in the text, *sicke
of a feuer*.
2. The causes of his sicknesse, sursetting
and riot, implied (as may be suspected)
^r that he was *the sonne of a ruler*, and in
^s *Capernaum* a dissolute City.

^t Fauour is deceitfull, and ^u youth is vanity, riches
auaile

^k See Panigar.
part. 1. hom. in
loc.

^l Augustin.
tract. 16. in
Ioan. Idem Le-
ontius apud
Maldonat. in
loc.

^m Cyrillus.
ⁿ See Zepter.
Con. 1. & Ferus
Con. 2. in loc.

^o Iosua 24. 15.
^p Acts 16. 15.
^q Melanct.
Musculus.
Bullinger.

^r Pontan in loc.
^s Ludolphus de
vita Christi.
part. 1. cap. 63.
^t Prou. 31. 30.
^u Ecclesiastes.
11. 10.

auaile not in the day of wrath Prou. 11. 4. nay the scepter cannot keepe vs from the sepulchre. Yong men as well as old men, and Gentlemen as well as Poore men are sicke and weake and die. The children of rulers ordinarily be most vnruely, giuen ouer to chambering and wantonnesse, and so by consequent they be * more subiect to sicknesse then other, in being more subiect to sinne then other. A drowfinesse of spirit is their quartan, incontinence their tertian, pride and gluttony their quotidian ague. How sinne resembleth a feuer in condition, kind and cure: see *Ludolphus ubi sup. in margin. Iacob. de Vorag. serm. 2. Ferrus serm. 4. in loc. Bonaventuradict. salut. cap. 1. Pontan. Bibliothec. Con. Tom. 4. fol. 313.*

In Christ, the third, yet the most obseruable person in all this history, 2. things are } 1. His rebuking } the ruler.
to be considered especiallie: } 2. His relieuing }

The Ruler was at the first *in fide tepidus aut frigidus*, as *Augustine* notes, and therefore Christ chides him, except yee see signes and wonders ye will not belecue. *Verba regantis audimus, cor diffidentis non videmus: sed ille pronunciauit, qui & verba audiuit, & cor inspexit.* This reprehension is not Iudge-like, but ² father-like, concerning the ^a whole Nation of the Iewes in generall, as much as this Ruler in particular. Intoken whereof (as ^b Interpreters obserue) Christ vseth not the singular, except thou: but the plurall number, except ye. ^c As if he should haue said, I must in regard of your incredulity shew signes and wonders, otherwise yee will not belecue. I will heale thy sonne therefore not so much vpon thy petition, as for the confirmation of others faith. I will not goe downe to thine house, yet I will worke such a wonder in thine house, that not onely thy selfe but all thine shall belecue. *Goe thy way, thy sonne liueth.*

The petition of the Ruler consists of ^d two branches: one, that *Iesus would come downe*; another, that *hee would heale his sonne*. Now Christ reiected the first as being vnfit, but hee granted the second wherein he prayed well, helping

* Zepper. Con.
1. in. loc.

† Tract. 16. in
Ioan.

^a Heming.
^a Marlorat.

^b Musculus
Aretius.

^c Maldonat in
loc.

^d Ardens.

helping his childe not by going downe, but by speaking one word, *Thy sonne liueth.*

In the seruants heere mentioned two vertues are commendable: first, ^e loue to their master in obeying his commands and reioycing at his good. Secondly, ^f faith in Christ: The ruler did beleue the word of Iesus, and they the report of the ruler, and so both hereby became happy. Let euery master in like sort teach his household, and euery seruant heare the good instruction of his master, that there may be so many Churches as there be families, and so many Chappels as there be chambers in euery house: that being armed with the complet harnesse of God, we may quench all the fiery darts of the wicked, and withstand all his assaults in the euill day.

^e Zepper.
^f Arctius.

^g Heming.

Grant we beseech thee mercifull Lord, to thy faithfull people, pardon and peace, that they may be cleansed from all their sinnes, and seruethee with a quiet minde, through Iesus Christ our Lord. Amen.

The Epistle. PHILIP. I. 3.

I thanke my God with all remembrance of you alwaies in all my prayers, &c.

THis Epistle to the Philippians hath three parts: a

Subscription, *Paul and Timotheus.* Paul^h as author inditing, *Timotheus* as approuer or happily penner, writing this Epistle: both *the seruants of Iesus Christ*, and dearly beloued of the Philippians. Inscription, *to all the Saints in Christ Iesu which are at Philippi*: that is, all such as areⁱ baptized, and haue given vp their names vnto Christ in^k professing the Gospell, all in Philippi, but vnbeleeu-^ling Pagans.

^b Zanchius.

ⁱ Lombard,
Anselm.
Aquin.
^k *Arctius.*
Zanchius.

^l *Primasius.*

Description of their perseuerance, together

^m Beza.

ther with an exhortation vnto the same, ^m which is the maine scope of all this excellent letter. Part whereof is our present text,

Containing	Praise to God, and in it obserue	Matter	Past, a good beginning: <i>Because yee are come in- to the fellowship of the Gospell.</i>
			Present, an happy proceed- ing: <i>From the first day vntill now.</i>
			Future, a blessed end: <i>Sure- ly certified that hee which hath begun a good worke in you, will performe it &c.</i>
		Manner in re- spect of	Time, <i>always in all my prayers.</i>
			Extension of Persons, <i>for you all.</i>
			Intension, <i>having you in my remembrance, and pray- ing for you with gladnesse, as loosing you from the ve- rie heart roote in Iesus Christ.</i>

Prayer to God, that their love may encrease more and more in knowledge and iudgement, being so filled with the fruit of righteousness, vnto the glory of God, as that they may be pure ⁿ before God in their ^o conscience, and without offence before men in their credit.

The ^p summe of all is in brieft, that the Pastour ought to blesse God alway for the present graces of the Church, as also most heartilie to pray for the further and future good of the same. And the people likewise must on their part bring forth in their life such excellent fruit of righteousness, as that they may be both a *reioicing* and a *crowne*

^m Oecumen.

Marlorat.

^o Lombard.

Anselm.

^p Sacer.

Zanchius.

Kilius.

^r crowne to their Pastour. As the legall high Priest had the names of the children of Israel grauen in his^r breast-plate : so the Preacher of the Gospell ought to haue his Cure stamped in his breast, *alwaies in all his prayers hauing them in perfect memorie.* Queene Mary said, Calice was imprinted in her heart : so Paul here to the Philippians, *I haue you in my heart.* And to the Corinthians^r elswhere, *Ye are our epistle written in our hearts.* See Epist. Dom. 12. & 18. post Trinitie.

Because ye are come into the fellowship of the Gospell The chiefe subiect of his thanks and gladnes is^u not the goodnesse of their soile, nor yet the greatnesse of their Citie (though it were the^x chiefe in the parts of Macedonia) but their *fellowship of the Gospell* y in word and deed, beleeuing the word preached, and relieuing their Pastor persecuted : being companions of Paul in bonds, as they were partners of Paul in grace : ² Commonors in respect of the^a common faith, and commonors as^b *communicating to his affliction.* Hence we may learne, that although euery subiect ought in dutie to thanke God for crowning our nation with a world of outward blessings, as honour, plenty, peace : yet aboue all, in all our deuotions alway to praise God for *the fellowship of the Gospell.* And therefore the 17. of Nouember, in which it was happily restored, and the 5. of Nouember in which it was miraculously preserued, ought to be had in a perpetuall remembrance.

From the first day untill now] The first day of their conuersion is mentioned Acts 16. and this *now* was his^c first imprisonment at Rome, recorded Acts 28. or as other, his second apprehension at Rome, by computation about^d ten yeeres after the first. All which time the Philippians continued constant in the sincere profession of Christianitie; ^e neither reduced to their old Gentilisme, nor seduced by false teachers vnto new heresie. Vngratefull Schismatikes^f affirme that the Church of England is like the Church of Laodicea, neither hot nor cold; proud, but

yet

^r Philip. 4. 1.
^r Exod. 28. 29.

^r 2. Cor. 3. 2.

^u Brentius apud
Marlorat. in loc.

^x Acts 16. 12.

^y Lombard.

Aquin.

Anselme.

² Aretius.

^a Epist. Iude

vers. 3.

^b Philip. 4. 34.

^c Zanchius.

^d Rhem. Argu-
ment epist.

Philip.

^e Caetan.

^f Brightman
Apocalyp. Apo-
calyp. pag. 105.
106. &c.

yet poore, blind, naked, miserable : but it is our dutie to thanke God alwaies in all our praiers, for that our Church hath against a world of popish and peeuish oppositions in the midst of a crooked generation, euen from the first of Queene Elizabeth, vnto the eleuenth of King James, vn- cessantly continued in the fellowship of the Gospell. And it becommeh vs to iudge that hee which hath begun a good worke in this kingdome, will performe it vntill the day of Iesus Christ.

He that hath begun a good worke in you will performe it.]

§ Three things are requisite in an absolute agent, power, skill, and will. Power is attributed especially to God the Father, wisdom to God the Sonne, willingnesse and loue to God the holy Ghost. He therefore that begins a good worke, can and will accomplish it vnto his glory. This sentence confutes abundantly the ^h Pelagians, holding that the beginning of euery good worke is onely from Gods grace, but the consummation of the same from our owne vertue. Whereas our Apostle giueth ⁱ all to God, ^k the first and second and third grace. The first is, *operans gratia*, whereby God beginneth a good worke in vs, without vs, in giuing a ^l will to doe well. The second is, *cooperans gratia*, whereby God performeth it, giuing to our will abilitie, working in vs and with vs, according to that of ^m Paul; *I laboured more abundantly then they all, yet not I, but the grace of God which is with me.* So the most accurate ⁿ Doctōr excellently, *Qui fecit te sine te, non iustificabit te sine te.* The third is, *saluans gratia*, wherby God crowneth our will and worke in the day of Iesus Christ, ^o not by the merits of righteousnesse which wee haue done, but according to his mercy sauing vs. In the words of ^p Gregorie: *Primo Deus agit in nobis sine nobis, ut postea nobiscum agat: & per immensam misericordiam remuneret in nobis illud, ac si solum processisset ex nobis.* And so this saying of our Apostle maketh against the Papists also, which are ^q cater-cousins to the Pelagians in the question of freewill and humane merit. For seeing God is ^r all in all,

[§] Royard, in loc.

^h Aquin.
Zanchius.

ⁱ Oecumen.
^k Ardens.

^l Philip. 2. 13.

^m 1. Cor. 15. 10.

ⁿ August. ser.
15. de verbis
apost.

^o Tit. 3. 5.

^p Apud Ardens
in loc.

^q Dr. Fiske an-
swere to Rhem
preface § 52.

^r 1. Cor. 15. 28.

all, and ^cworketh all in all, end, middle, beginning; it must assuredly proceed from grace, that any man works with grace. God in euery good worke makes a beginning, 2. Cor. 3. 5. helpeth in the middle, 1. Cor. 15. 10. confirmeth vnto the end, 1. Cor. 13. 8. And therefore *Radulphus Ardens*, a ^cvery learned man in his age, ^uflourishing from the yeere 1040. to 1110. (saith in an homilie preached vpon the Epistle Sunday 18. after Trinitie) seeing by one grace we come to another grace they be called merits improperly, for all our owne workes are losse that Christ might be the true gaine and aduanage. Philip. 3. 8.

And this I pray that your loue may encrease yet more and more] * Christ had foretold that the loue of many should bee cold in the latter ages of the world, *Paul* therefore begs of God earnestly that the Church of *Philippi* might abound with the gift of charitie: not only that they might haue loue, y but that it might encrease, yea that it might encrease yet, and that more and more. The word (*ἐκτινέσκει*) doth import that our loue must not bee contained within the lists of our priuate persons, or particular acquaintance: but that it should ouerflow like a fountaine to the benefit of the whole Church: and that not for a time, but *untill the day of Christ*: that is, untill either he call vs to him in ^zour particular deaths; or hee come to vs in ^ahis generall Iudgement. This our loue must haue two ^bcompanions especially, *Knowledge and understanding*. Seeing loue ^cbeleueth all things, it is exceeding necessarie that our loue should abound in knowledge, ^dwhereby wee may discern between good and bad, between Heretike and Catholike, and in understanding, which is a spirituall experience gained by much exercise, ^etrying all things, and then accepting the most excellent. (*ἐπιγινώσκεις*) is ^fTheoricall, and consists in generall notions of the Bible, whereas (*ἀδύναμις*) is practicall in Christian experiments, and particular actions. A true iudgement whereby men are able not onely to marke and make difference betweene good and bad, & but also betweene

N

good

^c 1. Cor. 12. 6.

^c *Perkins treat.*
Christ the true
gaine.

^u *Vt habetur in*
eius vita praxi.
hom. edit. Colon.

^z *Matth. 24. 12*

^y *Zanchius.*

^z *Primasius,*
Lombard.
Anselm.

^a *Cajetan,*
Marlarat.
^b *Aretius,*

^c 1. Cor. 13. 7.
^d *Theophylact.*
Oecumen.

^e 1. Thess. 5. 21
^f *Zanchius.*

^z *Anselm.*

good and better, and so in fine chuse the best. Our aduer-
saries as well the popish as the peeuish abound (as they
pretend) with a very great loue to God and his people.
But because their zeale is not ioyned with *all understanding*
and knowledge, the fruit thereof is not *the fruit of righteous-*
nesse, a pure life before God, and without offence before
men : but the bitter roote of all schisme in our Church,
and sedition in our Common-weale. So that whereas
h David said, *The zeale of thine house hath euen eaten me:*
we may contrariwise say, *Their zeale hath euen eaten up*
thine house. The i Puritane zeale calleth it in word, the
k Romish zeale endeouours to make it in deed, a den of
theeues, a seat of Antichrist, a shamelesse Babylon, a mo-
ther of abomination and desolation.

Tantum religio potuit suadere malorum.

Filled with the fruit of righteousness] If we construe
this of Iustification, it is apparent that good works are not
the cause : but the l consequent of our righteousness, as
the fruit makes not the tree to be good, but onely shewes
it to be good. If we take righteousness here for sanctifi-
cation, obserue with m Zanchie the foure causes of good
workes :

Primarie, Christ : *Which commeth by Iesus*
Christ, working in vs the will and the
deed, Philip. 2. 13.

Secundarie, our selues : As being n trees of
righteousnes planted by the Lord, and
so by Christs especiall grace the iust
man o brings forth his fruit in due sea-
son, and continuing in well doing is *fil-*
led with the fruit of righteousness.

1. Efficient, { 2. Materiall, *fruit.* Internall in thought, externall in
word and deed. For a good tree beares fruit on euery
bough and on euery branch.

3. Formall, *righteousnesse.* A conformitie to the diuine
law, Christs imputatiue righteousness is perfect, our in-
herent righteousness is imperfect.

4. Finall,

h Psal. 69. 9.

i See dangerous
positions of re-
form. lib. 2. cap.

4. 9. 11. 12. 13.

k Casaubone-
pist. ad Front.
pag. 81. 82. &
sequent.

l Aretium.
Sarcerius.
Beza.

m Jn loc.

n Esay 61. 3.

o Psal. 1. 3.

4. Finall

Benefit of our brethren, for trees beare fruit for the good of other.

Glory and praise of God, and here we may learne the difference betweene the good workes of Christians and other. A Gentile doth a good worke, but not in Christ: an hypocrite doth a good worke, not unto Gods glory: but for mens praise. Whereas the true Christian is filled with the fruit of righteousness, especially for this end, that Angels in heauen may glorifie God, and men on earth also praise God in his Saints. And as the iust man is a glorie and praise to God: so God one day will praise the iust, in saying, Come ye blessed, &c. and glorifie him also both in body and soule by Iesus Christ in the kingdom of glory.

^p Theophylact. Aracius.

^q Matth. 6. 2.

^r Luke 15. 10.

^s Caietan enim

& Zanchius

referunt glo-

riam ad ange-

los in celo, lau-

dem ad homi-

nes in terra.

^t Lombard.

in loc.

The Gospell. MATTH. 18. 21.

Peter said unto Iesus, Lord, how oft shall I forgive my brother if he sinne against mee, &c.

This Gospell is a large Comment vpon the fifth petition of the Pater Noster, and it may be parted

^u Zepper. com. 2. in loc.

Peters question: How oft shall I forgive my brother if he sinne against mee, till seven times?

Into

Christs answer:
deliuered

First simply by way of proposition: I say not unto thee untill seven times: but seventie times seven times.

Then amply by way of exposition in the parable following, therefore is the kingdome of Heauen likened, &c.

^x Hieron. Ludolphus. Caietan.

Peter said unto Iesus] In this question of Peter obserue first his reuerence, then his diligence. Reuerence toward Christ his Teacher, in calling him Lord, or Master, or Sir.

^y 1. Tim. 5. 17.

^z 1. Thess. 5. 20

^a Heb. 13. 17.

^b Euthym.

^c Caic. an.

^d Aretius.

^e Apud Eras-
mum annot. in
loc.

^f Euthym.

Pontan.

Iansen.

^g Pro. 24. 16.

^h Psal. 19. 12.

ⁱ Luk. 6. 36.

^k Maldonat
in loc.

^l Toties quo-
ties August.
serm. 15.
de verbis Do-
mini.

Any Elder that rules well and laboureth in the word is worthy of double honour : ^z despise not prophesying, but ^a obey such as haue the ouersight of you. Giue thy learned and discreet Pastor the *fir*, and not the *sirra*. Secondly, we may note *Peters*, ^b diligence questioning and arguing with his Master ^c about that hee taught a little before, vers. 15. And it is a ^d commendable practise, for as reading maketh a full man, so conference a ready man. A duty much omitted in our time, because some men haue too bad a conceit of themselves and dare not, other too good an opinion of themselves and will not aske their Teachers any question. See Gosp. on Sexages. Sunday.

Iesus said vnto him] In this answer two points are remarkable : what he said, and to whom. *I say not vntill seuentimes, but seuenty times seuen times* : that is, 490 times, and then (as ^e *Origens* interpretor is of opinion) a man is not bound to forgive his brother any more. But most expositors affirme that Christ heere names a certaine number for an vncertaine, a definite for an ^f infinite. An vsuall trope euen in our common speech, *I haue heard it a thousand times. I would not doe this, or suffer that for an hundred pounds.* Almighty God the father of mercy forgiveth vs more then seuenty times seuen times, for ^g *the iust man falleth seuentimes a day* ; so that if wee liue but seuenty daies, our sinne will stand in need of pardon seuenty times seuen times. But if we continue long, and become the sons of many yeeres, assuredly we shall be the fathers of many sinnes, and neede forgiveness seuenty thousand times seuen times. O Lord ^h *who can tell how oft he offendeth? O cleanse thou me from my secret faults.* Now we must be mercifull ⁱ as our father in heauen is mercifull, extending our compassion toward our brother offending vs not only seuen times, as *Peter* said, or seuenty times seuen times, as Christ in the bare letter of the text : but according to the true meaning of the same, ^k *visibus innumerabiliter innumerabilibus*, ^l euen so many seuen times as he trespasseth against vs.

The

The next point to be considered is the partie to whom our blessed Saviour spake this, and that is *Peter*. *Iesus said vnto him, I say to thee, &c.* ^m To *Peter* as to a publike Preacher, and to *Peter* as to a priuate person. In the words a little before Christ spake of ecclesiasticall censures, *If thy brother heare thee not, tell it to the Church,* vers. 17. and in the 18. *I say vnto you, whatsoever yee binde on earth, shall bee bound in heauen:* and ⁿ so this text (as the coherence sheweth) ought to bee construed of the Ministers absolution as well as of other mens forgiuenesse. Here then all Pastours are taught not to discomfort and despise the poore penitent soule: but rather to pronounce Gods pardon and absolution as often as hee truly repents and vnfaignedly beleuees his holy Gospell. It was an heresie defended by ^o *Montanus*, ^p *Nomatus*, and ^q *Melietius*, that such as after baptisme and solemne repentance fell into relapse, and committed any grieuous crime, as adulterie, sacrilege, murther and the like, ought not to be receiued againe into the bosome of the Church. But ^r *Peter* Bishop of *Alexandria*, and *Anselme* Bishop of *Canterbury* confute them out of this text, *Thou shalt forgiue thy brother seuentie times seuen times.* If thy brother will not heare thee, tell the Church: if he will not heare the Church, hold him as an heathen or a publican: but if he repent and heare thee, thou hast wonne thy brother vnto God, and thou ^t must againe receiue him into the Church.

And this may be construed of the Churches absolution, so most expound it of mutuall forgiuenesse in priuate between brother & brother. A lesson oft vrged by Christ as exceeding necessarie, whether we consider God, our neighbours, or our selues. In not forgiuing we wrong God, to whom ^u vengeance belongeth: our neighbours, in that our priuate ^x quarrels often hinder the publike peace of the Church: our selues, hereby neglecting other businesse of importance, yea the greatest of all our owne soules eternall estate, for ^y except we forgiue other,

^m *Petrus hic
gerit personam
ecclesie. Au-
selm. in loc.*

ⁿ *Melanct. po-
stil. & Com. in
loc.*

^o *Hieron. lib. 2.
adversus Iovin.
p* *Alphonsus de
Castro Tir. per-
niten. baref. 3.
q* *August. ha-
res. 48. & Epi-
phan baref. 68.
r* *Apud Me-
lanct. Com. in
loc.
s* *Enarrat. in
loc.
t* *Confess. An-
glican. art. 16.*

^u *Heb. 10. 30.*

^x *Philip. 2. 3.*

^y *Math. 6. 14.*

God will not forgie vs, as Christ sheweth in the conclusion of his ensuing parable.

Yea but is it vnlawfull to defend our selues against the violent hands and virulent tongues of such as iniurie vs in our goods and good name? No. When a brother offendeth in this kind, *Corripiamus verbis & si opus est verberibus*, quoth ² *Augustine*. As euery Christian must be tender of his conscience in regard of himselfe, so ^a iea- lous of his credit in regard of other. We may therefore sue the slanderer euen for the Gospels glorie, lest good men be scandalized, and God himselfe blasphemed vpon any false report spread abroad of vs. Indeed the seditious *Anabaptists*, and *Julian* that scoffing *Apostate* say, that this and other like places of holy scripture disanull the Magistrates authoritie. For if wee must all alway forgie, none may punish the faults of his brother. Here we must apely distinguish between priuate reuenge, and publike iustice. A priuate person ought onely to admonish his brother, a publike magistrate being Gods Lieutenant, to whom vengeance belongs, may punish him also. For

^a Serm. 15. de
verbu Domini.

^a Melanch. po-
sil. in loc.

^b 1. Pet. 2. 14.

^c Serm. 22. de
verbu apost.

^d Ludolphus de
vita Christi,
part. 2. cap. 8.

^e Rom. 13. 4.

^f August. cont.
litteras Petilian.
lib. 3. cap. 4.
^g Gen. 14.

^b *Gouernours are sent of God for the punishment of euill do- ers, and for the praise of them that doe well.* If then a Mi- nister of estate forgie the bad, hee doth iniurie the good. It is a true saying of ^c *Augustine*: *Sic vigilet tolerantia vt non dormiat disciplina.* Christ in this present chapter intimates ^d three sortes of correction. The first is of loue, *If thy brother trespassse against thee, goe and tell him his fault between thee and him alone: if hee heare thee not, take yet with thee one or two, &c.* The second is of feare, *If hee will not vouchsafe to heare them and thee, tell it to the Church.* The third is of shame, *If hee refuse to heare the Church also, let him be vnto thee as an heathen man and a publicane.* So likewise the temporall Magistrate ^e beareth a sword not in vaine, for hee is the minister of God to take vengeance on him that doth euill. And if hee strike with the sword of Iustice, it is not ^f *ferrum inimici vulnerantis, sed medici se- cantis.* According to the tenor of this doctrine, ^g *Abra- ham*

ham deliuered his nephew Lot from the hand of his enemies. And so ^h Michaiab the Prophet defended himselfe against the wrongs of Zidkiah. And so ⁱ Paul appealed vnto Caesar: and Christ accurately confuted all the forged imputations of his aduersaries, Iohn 8. 49. See Epist. 3. Sund. after Epiphan. *August. de verbis Dom. serm. 15. postil. Melanct. & Zepper. in loc.*

^h 1. King. 22.
ⁱ Acts 25. 11.

Matter or narration, *The kingdome of heauen is likened vnto a certaine man, &c. and in it these*

In the parable following note the

five Circumstances :

1. Who is the Creditor.
2. Who is the debtor.
3. What is the debt.
4. The time when our Creditor, calls for a reckoning.
5. What is to be done when our account is called vpon.

Morall or application, *so likewise shall my heauenly father, &c.*

The Creditor is God, as Christ expoundeth himselfe, verse 35. who lendeth vs euery good and perfect gift, ^k as well naturall as supernaturall. He created vs according to his owne image, redeemed vs with his owne blood, and sanctifieth vs with his owne spirit : making vs ^l Lords of the World, ^m sons of the Church, ⁿ heires of Heauen. The riches of his mercy toward vs are so pretious for their nature, so great for their number, as that they far exceede *tenthousand talents*. See Epist. 4. Sunday after Easter.

^k See Pontan. in loc.

^l Psal. 8. 6.

^m Prover. 1. 8.

ⁿ Heb. 1. 14.

Matt. 25. 34.

As for the second circumstance, ^o somethinke the diuell is this debtor. ^p Origen and Thomas vnderstand this of Clergie-men. ^q Other expound it of the Iewes onely. But *Augustine, Ardens* and other ordinarily construe this of all men, as being seruants and debtors vnto the heauenly King. ^r *Seruants*, not as other creatures in respect

^o *Apud Hieron. in loc.*

^p *Apud Vezā in loc.*

^q *Kabanus apud Thom. & Anselm. in loc.*

^r *Granat. in loc.*

^c James 3. 2.

^e Melanct.

^u Culman.

^z Dan. 5. 27.

^y Acts 17. 28.

^w Wisdoms 11.

17. 19.

^a Psa. 104. 32.

^b Job 26. 11.

^c Apocal. 1. 18.

^d Luke 12. 5.

^e Psal. 40. 15.

Heming.

of their creation onely, but in respect of our redemption also. *Debtors*, ^f for in many things we sinne all. And sins are debts, as Christ teacheth in his prayer, *forgive vs our debts*. And our manifold sinnes arise to the summe of *ten thousand talents*, euen ^t three tunne of gold, an ^u infinite masse of money.

Our debt is great in magnitude and multitude. Wee sin against God in ^x whose hand our breath is, ^y in whom we liue, and moue, and haue our being; against such a God as ^z ordereth all things in measure, number and weight, before whom all the world is as a drop of the morning dew, that falleth downe vpon the earth; against such a God at whose looke the ^a earth trembles, and the pillars of ^b heauen quake; against such a God as hath the ^c keyes of death and hell, ^d able to kill the body and to destroy the soule. And as our sinnes are infinite in respect of their infinite obiekt: euen so infinit in respect of their infinite number, as being ^e *more then the haire of our head*. Almighty God created *Adam* according to his owne likenesse, and bestowed many notable gifts vpon him belonging to his posterity, the which being lost in his fall, God ^f exacteth them of vs in our account. This debt is old which of our selues wee can noway discharge, and besides this originall debt, wee runne in arrerages euery day. The particulars of thy debt will amount quickly to the summe of ten thousand talents, if thou shalt examine thy seuerall transgressions of the seuerall Commandements in the Decalogue. Tell me, beloued, or for that it is impossible to tell, I pray thinke, how often hast thou blasphemed the name of God, how often prophaned his Sabbath, how often dishonoured thy father and mother, how often committed adultery, how often abused thy neighbour in false witnesse, how often coueted his house, wife, seruant, &c. and thou shalt in conclusion finde that thou doest owe to God for the breach of euery one of the Commandements, aboue ten thousand talents. Or if thou wilt a little consider onely but how much time thou spendest

spendest vnprofitably, & *vel nihil agendo, vel aliud agendo, vel male agendo*: thou wilt easily feele thy debt to bee so great, as that thou canst not make satisfaction for it, although thou sell euery thy selfe, thy wife, thy children, and all that thou hast. ^h He that is vniust, let him be vniust still: and he that is filthy, let him be filthy still. O yong man, reioyce in thy youth and walke in the waies of thine heart, and in the sight of thine eyes: but know, that God for all these things will bring thee to iudgement. As it is in the Text heere, *the King taketh account of his seruants.*

He takes account of ^k foure things especially: *De bonis commissis*, as he sheweth in the parable of the Steward, Luke 16. *De bonis ommissis*, as in the parable of the Talents, Matthew 25. *De malis admissis*, as in the parable of the two debtors, Luke 7. *De malis seu peccatis dimissis*, as in this present. This one mentioned in the text is euery one, for Gods all-seeing eye beholds all our thoughts and words and deedes, as if all men in the world were but one. He sends forth his summons in this life by the preaching of the ^l law, by the clamour of the ^m conscience, by ⁿ crosses and losses, or other signes of Gods wrath in heauen and in earth, as it were citing vs to his vniuersall audite. ^o But in the particular death of euery man, and in the generall iudgement of all men he finisheth his account. ^p For it is appointed vnto men that they shall once die, and after that cometh the iudgement: in which euery man shall haue his doome, ^q according to that he hath done, whether it be good or euill. In that day there shall be iudgement ^r mercilesse to him that sheweth no mercy, the cruell and vngenerous servant who tooke no compassion on his fellow, shall be deliuered to the Taylors, and kept in prison vntill he pay the ^s vtmost farthing. For, as ^t *Ardens* acutely, *Quorum vita mortua est in culpa, eorum mors viuet in pena*: Their death is euery liuing in sorrow, whose life was euery dead in sinne.

What then is to be done that our debt may be forgiven?

⁸ Seneca.

^h Apoc. 22. 11.

ⁱ Ecclesiastes

11. 9.

^k Ludolphus de
vita Christi,
pars. 2. cap. 9.
Idem Pontan.
in loc.

^l Zepper.

^m Aufelm.

ⁿ Heming.

^o Granaten.

^p Faga.

^q Heb. 9. 29.

^r 2. Cor. 5. 10.

^s James 2. 13.

^t Mat. 5. 26.

^u In loc.

^a Culman.
Heming.

^z Rom. 4. 25.

^y Matt. 11. 28

^a Galat. 5. 6.

^a Ephes. 4. 32.

^b Bullinger a-
pud Marlorat.

^c Hieron.

Culman.
Iansen.

^d Augustin. 15
de verbis Do-
mini.

^e Heming.

uen ? according to the tenor of this scripture, ^u we must humbly fall downe before God our Creditor, ingeniouslie confessing our inability to make payment, and hartily crauing releasement for the merits and satisfaction of his sonne Christ Iesu, who ^x dyed for our sinnes, and is risen againe for our iustification, and now sitteth at the right hand of God as our mediator and aduocate, promising in his ^y holy word to refresh all such as groane vnder the burthen of their debt. And because faith is working by ^z loue, we must in our conuersation bring forth the fruite of righteousness, ^a forgiuing one another euen as God for Christs sake forgiueth vs. Here the Gospell and Epistle meete, *Paul* saith, *I pray that your loue may increase yet more and more, &c.* And *Christ* saith in his application (which is the very ^b key that openeth all the secrets of the whole Parable) *so likewise shall my heauenly Father doe also vnto you, if yee from your heart forgine not euerie one his brother their trespasses.* This one point is pressed here by sundry reasons: as first from Christs owne commandement, *I say forgine thy brother offending thee seuentie times seuen times*: Secondly, from Gods example: Thirdly, from the proportion of our debt, our heauenly king forgiueth vs *ten thousand talents*, and therefore let vs not strue with our fellow for *an hundred pence*: Fourthly, from the dangerous euent, because the pitilesse man is cast into prison of hell. As then wee desire to doe the will of Christ, and to be followers of God as deare Children, and to flie from the vengeance to come: let vs be courteous one to another, and tender hearted, forgiuing our brethren seuentie times seuen times: and that ^c not onely from the teeth outward; but as Christ in the text expressly *from our hearts*, in truth and in deede. ^d *Si dicis dimitto, dimitte: melius est cum clamas ore, & dimittis in corde, quam blandus ore, crudelis in corde.* Whoso euer takes this course with his creditor shall be *loosed* of his bonds, and *released* of his debt: the which one word ^e *release* doth ouerthrow the Monkish doctrine of satisfaction,

faction, and quench also the fire of purgatorie : for releasement and payment, forgiuenesse and punishment are quite contrarie. The debt is forgiuen : *ergo*, not satisfied : the debtor is forgiuen, *ergo*, not imprisoned in Purgatorie. Shall not the gates of ^f hell preuaile against vs ? and shall the muddie walles of Purgatorie hedge vs in ? Hath our Sauours soule gone downe to the ^z nethermost hell, and yet made no passage thorow the suburbs of hell, as they reckon it ? Hath he bound the ^h strong man that he should not hurt vs, and will he now torment vs himselfe, or set other wee know not whom to doe it ? ⁱ Beware lest any spoyle you by vaine reason and Philosophie, whereas the Bible doth admit of no Purgatorie but Christ and the crosse, ^k the word of faith, Acts. 15. 9. Iohn 15. 2. and the rod of affliction, Hebr. 12. 6. See Gospell 5. Sunday after Epiphanie.

^f Matth. 16. 18.

^z Ephes. 4. 9.

^h Matth. 12. 29

ⁱ Coloss. 2. 8.

^k Iohn Frish
epistle to the
Reader before
his answer to
Rassels Dialog.

The

The Epistle. PHILIP. 3. 17.

Brethren, be followers together of me, and looke on them which walke, euen so as yee haue vs for an ensample, &c.

Follow him, and other Apostles of the like cariage, because *their conuersation is in heauen.*

Saint Paul
in this text
exhorts the
Church of
Philippi to

Flee false teachers, & such as walke wickedly, because their

Courses
are dā-
nable,
being

Erronious in doctrine, enemies of the crosse of Christ. Corrupt in manners; whose belly is their god.

End is damnation, and glorie their shame.

¹ *Ardens in loc.*

^m *B. Latymer.*

serm. in loc.

^a *Royard.*

^o *1. Cor. 4. 4.*

^r *Sarcenius.*

Piscator.

Kilims.

^q *1. Pet 3. 3.*

^r *1. Tim. 4. 12.*

Be followers of me] This argueth his¹ confidence, not ^marrogance. For hauing instructed his Philippians euery way that is commendable, ⁿ by word, by writing, by working: and knowing ^o nothing by himselfe wherein hee was wanting in his Apostleship: hee speakes thus as their watchman, and not as his owne trumpetor, out of vnfaigned zeale sincerely to keepe them from error, not out of selfeloue vainly to sound his owne praise. ^p Hence Pastors are taught to be ^q *paternes vnto their flocke* in word, in conuersation, in loue, in spirit, in faith, in purenesse; that it may be said of euery Prelate truly, which a Poet of a Pope flattering,

Hic viuens lux urbis erat, defunctus eclipsis,

Urbs stetit Urbano stante, ruenter uixit.

And looke on them] He ioyneth other with himselfe to ^r decline enuie. There bee many false Teachers among you, but I would not haue you to follow them. Other there

^r *Aretius.*

there be, though a few, that walke as I do. σκοπεῖτε, Marke them accurately, for we may not imitate euery one, but onely such as *Paul*; and *Paul* not in euery thing, but (as himselte^u elsewhere doth expound himselte) *Be yee followers of mee, euen as I am of Christ*. * If these words, as I am of *Christ*, be brought hither vnto the clause, *be followers of mee*, then all is well: otherwise Christians (as *B. Latymer* heere notes) are not bound in conscience to be Saints apes. Imitate *Danid* in that wherein he was a man according to^y Gods owne heart, but abhor his murther and adultery. Follow *Iudas Maccabeus* in his hearty deuotion and hardy valour in the Lords war, but imitate him^z not in bestowing money to make a sacrifice for the dead. Imitate *Peter* in his^a confessing, but not in his^b denying *Christ*. So *Paul* and his followers are to be followed, but with a^c *quatenus*, in^d that they were perfect, proceeding by one rule, and minding one thing, as the words afore: and^e for that *their conuersation was in heauen*, as the words after intimate.

Many walke] Not after the spirit, ^f as I, but after the flesh, *all for the belly*. Which *Aretius* obserues out of the two Greeke words [μεμασείν] in this, and [σεμνύν] in the verse going afore. Good Pastours and good people walke in their vocation orderly, but the wicked are dissolute in their courses and march out of ranke. ^g If many such walkers in *Pauls* age, there must of necessity be more now. For *Sathan* bound in the Primatiue times, is in this latter end of the world^h loosed againe out of his prison, and hisⁱ wrath is great, knowing that he hath but a short time. There is now such horrible rebellion, inhumane cruelty, monstrous heresie, barbarous drunkenesse, euen among such as professe the Gospel, that a man would think the whole world were turned diuel: and therefore seeing the wicked walkers are not a few, but many; ^k the moe, the more heed ought to be taken of them. As *Paul* in this present chapter at the second verse, *Beware of dogs, beware of euill workers, beware of the concision*.

^t Lombard.

Zanchius.

^u 1. Cor. 1.11.^x B. Latymer.^y Acts 13. 22.^z 2. Mac. 13. 43^a Matt. 16. 16.^b Matt. 26. 72.^c Aretius.^d Anselm.^e Caietan.

Zanchius.

^f Erasmus.^g B. Latymer.^h Apocal. 20. 7.ⁱ Apoc. 12. 12.^k Aretius.

Zanchius.

Of

^l Sarcerius.^m Calvin.ⁿ Lombard.

Anselm.

^o 2. Epist. 12.

21.

^p Cap. 9. 1.^q August. Confess. l. 3. c. 12.^r 1. Cor. 1. 23.^s B. Latymer.^t Heb. 9. 28.^u Ardens.
Marlorat.
Zanchius.

Of whom I have told you often, and now tell you weeping] That he warned them often argueth his ^l diligence, that he did it now weeping his ^m zeale and piety. Weeping for that the ⁿ simple seduced were damnified, and the subtil seducing (if they did not repent) hereby damned. So Samuel mourned for Saul, 1. Sam. 15. 35. and so Paul bewailed his ^o Corinthians, and the Prophet ^p Jeremy; *Oh that mine head were full of water, and mine eyes a fountaine of teares, that I might weepe day and night for the slaine of the daughter of my people.* There be many learned and industrious Preachers in England which often admonish you of such as walke wickedly, but I feare we want weeping Pastors and weeping Prelates, earnest men in Gods cause. For if they weepe ouer their spirituall children, as Monica did ouer Augustine her naturall sonne: I may boldly tell them, as that reuerend Bishop did her, *q Fieri non potest ut filius istarum lachrymarum pereat.*

Enemies of the Crosse of Christ] Al such as derogate from the merit of Christs passion, are enemies to Christs Crosse. As the ^r Iewes vnto whom Christ crucified is a stumbling block, and the Gentiles vnto whom his crosse seemed foolishnesse, and the ^s Papists as they be merit-mongers and masse-mongers, it is a great contempt of Christs crosse to thinke that any can merit heauen for himselfe, but it is a greater scorne to sell his good workes for a little siluer, and so bring other to heauen by deedes of supererogation. Againe, the Papists are enemies of the Crosse of Christ in their Masse, making it a daily sacrifice for the quicke and the dead; whereas Christ was ^t once, not often, offered to take away the sinnes of the world. See Epist. 4. Sunday in Lent.

In a word, all such are enemies of Christs Crosse ^u *qui crucem Christi; vel non credunt vel non portant*; which either beleue not, or beare not his Crosse. As the false Apostles in Pauls age, who taught that a man is iustified by circumcision and workes of the Law, which is so derogatory to the sufferings of Christ, as that it is said expressly,

expresly, Galat. 2. 21. *If righteousness be by the law, then Christ died in vaine.* And in maintaining this assertion, they did^x seeke carnally to please, lest they should suffer persecution for the crosse of Christ, as hath at large been shewed Epist.

^x Galat. 6. 12.

15. Sunday after Trinitie.

Whose end is damnation] ^y That is, eternall destruction in hell: and therefore take heed how yee follow them in the labyrinth of error, lest the blind leading the blind^z both fall into the ditch. Here^a Divines obserue *Pauls* antithesis between the good and the bad Apostles. The good are the^b friends of Christ, but the bad *enemies of his crosse*. The good haue *their conuersation in heauen*, but the bad, *mind earthly things*. The good shall haue *their vile bodies fashioned like to Christs glorious body*, so that their shame shall be turned into glory: but the wicked on the contrary shall haue *their glory turned into shame*. They flourish happily for a time, but *their end is damnation*.

^y Lombard.

Aquin.

Anselm.

^z Math. 15. 14

^a Sacerdotes.

Arctius.

^b Iohn 15. 14.

Whose belly is their God] ^c That is our God which we like best and loue most. And therefore the false Doctors in *Pauls* age, who to serue their owne turne ioyned together Circumcision and Christ in the businesse of our saluation. And such in our daies as thrust themselves into the Clergie that they may^d buckle the Gospell and the world together, and set God and the diuell at one table, preaching pleasant things in the Princes eare, that they may get riches and goe gay: what I pray doe they but make their belly their God? And, as^e *Tertullian* addes, *their lungs his temple, their paunch his altar, the Cooke the Priest, the fattie fume of their meat their holy Ghost: their sawces their spirituall gifts, their belching their prophetic: their loue boyleth in their kettle, their faith warmeth in their kitchen, their hope lieth in their meate; he that feasteth most and of delicate fare is provided best, is holiest among them.*

^c Photius.

Ardens.

Lombard.

^d E. Latymer.

^e Lib. de Ieiunio aduersus phrycos sub fin.

^f Primasius

Anselm.

Zanchius.

^g Oecumen.

ⁱ B. Latymer.

And glory their shame] That is, they boast^f in *circumcisione membri pudendi*. Or as^g other, they glory in sinne, whereof they should be ashamed. ⁱ Or their short glorie shall

shall be turned into long shame, their earthly pompe to confusion eternall, at the last day.

Our conuersation is in heauen] First in respect of our vⁿion with Christ, in whom heauen and earth are met: ^l in so much as all Gods elect are called often in holy scripture *the kingdome of heauen*. For albeit they be ^m pilgrimes on earth, and dwell in houses of ⁿ clay: yet they liue not according to the ^o fashions of the world, but after the lawes of that citie which is ^p aboue, praying alway that the kingdome of God may come, and that his will may bee done. See Epist. Easter day.

Secondly, the conuersation of godly men is in heauen, in respect of their ^q affections, as ^r minding ^r heavenly things, and not earthly things. ^r In the world if a man make purchase of a Lordship, his heart is alway there, there he puls downe, and builds againe, there hee makes himsele orchards and gardens; there hee meanes to liue, there hee meanes to dye. Christ Iesus hath bought the kingdome of heauen for vs (the most blessed purchase that euer was) and hath paid for it the dearest price that euer was paid, euen his owne pretious blood: and in this citie he hath prepared a ^t mansion for vs, and made vs free Denizens of it: all our ioy therefore should bee there, ^u *Corpore ambulantes in terra, sed corde habuantes in caelo*. From whence wee looke for the Lord Iesus Christ, ^x vnto the wicked a Iudge, but vnto such as loue his comming, ^a *Saniour, who shall change our vile bodie, &c.* Where foure points are considerable.

1. Who? *Iesus Christ*, as being the resurrection and the life: Ioh. 11. 2. and 5. 25.

2. What? *our vile bodie*, for as he reneweth our minde by grace, making it conformable to his minde: so likewise will he change our vile bodie, that it may be like his glorious bodie.

3. By what meanes? *according to the working whereby he is able to subdue all things vnto himselfe.*

4. After what manner? *hee shall change, not the substance*

^k Caluin.
^l Pomeran.
apud Marlorat.
^m 1. Pet. 2. 11.
ⁿ Iob. 4. 19.
^o Rom. 12. 2.
^p Galat. 4. 26.

^q Aquin.
^r Coloss. 3. 2.
^r Perkins expo-
sit. Cred. art.
ascens.

^t Iohn 14. 2.

^u Anselme.

^x Zanchius.

stance nor the lineaments of our body : but the ^y quality, making this ^z corruptible to put on incorruption, and this mortall, immortality, *changing our vile body that it may be fashioned like unto his glorious body.*

^a *Nosco meum in Christo corpus consurgere, quid me Desperare iubet? veniam quibus ille reuenit Calcata de morte vijs, quod credimus hoc est. Et totus veniam, nec enim minor, aut alius quam Nunc sum, restituar: vultus, vigor & color idem Qui modo viuit, erit: nec me vel dente vel ungue Fraudatum reuomet patefactis fossa sepulchri.*

^y *Transformabat quoad qualitatē non quoad quantitatem.*

Theo ioret.

^z 1. Cor. 15. 53.

^a *Pudentius apoth. de resurrectione carnis humanae.*

The Gospell. MATTH. 22. 15.

Then the Pharisies went out, and tooke counsell how they might entangle him in his words, &c.

Chrift in this Gospell answereth a captious question of his aduersaries after such a sort, that he ^b caught the wise in their craftinesse, and as the ^c Psalmist, in the same net which they hid priuily, themselves are taken.

^b Job. 5. 13.

^c Psal. 9. 15.

Time when. So soone as Christ had deliuered his Parable concerning the marriage dinner of the Kings sonne, then the Pharisies went out.

In the question these ^d six circumstances are to be discussed especially, the

End why: to tangle him in his words.

Manner how: tooke counsell how.

^e *Pharisies, as chiefe authors.*

Questionists, } *Their disciples with Herods seruants, as actors or subordinate instruments.*

Proeme: *Master, wee know that thou art true, &c.*

Probleme: *Is it lawfull that tribute be giuent to Caesar, or no?*

^d *Aragius.*

In Christs
answer two
points are re-
markable, to
wit, his

Conflict in

Conquest,

Contounding his aduer-
saries, *Iesus perceiving
their wickednesse.*

Confuting, *shew mee the
tribute money.*

Concluding, *giue there-
fore to Caesar, &c.*

When they heard these words,
*they marvelled, and left him, and went
their way.*

* Kilivs.

† Chrysost.

‡ Jerem. 5. 3.

⁂ Psal. 1. 1.

⁂ Heming.

⁂ Ardens.

⁂ Pontan.

⁂ Cap. 3. 7. 2.

⁂ Caluin.

Ludolphus ex
Chrysost.

⁂ Anselm.

⁂ Inloc.

⁂ In Matt. 12.

⁂ Hieron. &

Chrysost.

⁂ Iansen. Con.

cord. ca. 1. 6

Then the Pharisees] ^e Euen at that time when Christ in
his doctrine sought their eternall saluation, they conspire
to worke his vtter destruction. At that instant ^f when they
should haue beleueed in him (*g* *hauing faces harder then a
stone*) they went out from him. And I pray whither? into
the ^h *counsell of the vngodly*, ⁱ for counsell is the foundation
to worke vpon. Wherefore? *to entangle him*. And for that
heretofore they could not intrap him in his ^k *morals*, or
in his miracles: here they take counsell how to catch him
in his words. A fit and (as they thought) a fecible plot. It
was exceeding fit, in that Christ had often intangled them
in their words, and therefore seeing they could not at any
time finde an hole in his coar, they went about to discover
a botch in his doctrine, that, as it is in the by-word, they
might ^l *crie quit*. Again, they conceiued it to be very fe-
cible, for that the tongue is glib, according to that of Saint
^m *Iames, if any man offend not in word, he is a perfect man, and
able to bridle all the body.*

Their disciples with Herods seruants] Executing their
malice by deputies, as being ⁿ *little knowen*, and so lesse
suspected of trechery. But these disciples as apt schollers,
were ^o *peeres in mischiefe*, though vnder-lings in age to
their masters. And with these were ioyned the *Herodians*
also, that is (as ^p *Theophylact* and ^q *Euthymius*) such as
thought Herod to be Christ. ^r Other affirme that they
were souldiers of Herod, or as our translation heere, *ser-
uants of Herod*, ^s not of Herod the Tetrarch, but of Herod
the

the King. ^c Factors in his Court for the Roman tribute; for Herod fauoured the taxes of *Cesar*, and they flattered Herod. A sect altogether opposite to the Pharisees in the question about ^u tribute: for whereas the Pharisees alway pretended the good of Gods Temple, the Herodians on the contrarie contended for the benefit of *Cesars* exchequer; and yet both agreed and tooke counsell together against the Lord and against his annoynted, *Psal.* 2. 2. See Gospell Sunday 18. after Trinitie.

Master, we know that thou art true] ^x That a man may speake freely the truth, hee must haue knowledge, zeale, boldnesse. All which our Sauious aduersaries ascribe to him here. Knowledge of the truth, in that hee was a *master and taught the way of God*. Zeale and loue to the truth, in that hee was *true, teaching truly*. Boldnesse, in that he respected not the person of any. Where by the way ^y Diuines obserue the commendable parts of a good Pastour: First, he must be for his learning a *master*, able to teach, ^z apt to teach, a ^a guide to the blinde, a light to them that are in darknesse. Secondly, he must be *true*, which *Ardens* applieth to purenesse of life: but ^b *Marlorat* is of opinion that the words, *and teachest truly the way of God*, expound the clause, *thou art true*. Thirdly, ^c he must not vtter his owne dreames, or the ^d vision of his owne heart, but *teach the way of God*. ^e If any man speake, let him talke as the words of God. Fourthly, he must haue ^f certaintie of doctrine, teaching the truth *aright*, or truly. For so saith the Lord, *He that hath my word, let him speake my word faithfully*, *Ierem.* 23. 28. And *Rom.* 12. 6. *If any man haue the gift of prophecie, let him haue it according to the proportion of faith*. Fifthly, he must be stout in deliuering Gods ambassage, not caring for any man, &c. *Ezech.* 2. 6. *Sonne of man, feare them not, & cry aloud, spare not, lift vp thy voyce like a trumpeter, and shew my people their transgression, and to the house of Iacob their sinnes*.

Now the Pharisees vttered all this proem out of ^h impudent flatterie: ⁱ Their words were softer then butter, hauing

^c *Maldonat. in loc.*

^u *Ioseph. anti-quit. lib. 18. c. 2.*

^z *Thom. & Pontan in loc.*

^y *Ardens. Calvin. Vega.*

^a *1. Tim. 3. 2.*

^b *Rom. 2. 19.*

^b *In loc.*

^c *Kilius.*

^d *Iere. 23. 16.*

^e *1. Pet. 4. 11.*

^f *Heming.*

^g *Esay 58. 1.*

^h *Euthym.*

ⁱ *Psal. 55. 22.*

hauing warre in their hearts, and smoothen then oyle, yet were they very swords; calling Christ master, and yet scorning to bee his schollers: Ioh. 9. 28. *Be thou his disciple* (say they to the blind) *wee bee Moses disciples*. Affirming here that he was true: but ^k elsewhere that *he deceiveth the people*; saying vpon this occasion that *hee taught the way of God*: but at another time quite contrarie, ^l *this man is not of God*. Highly commending his vndanted spirit, that they might heereby prouoke him either to speake reasonable words against *Cesar*, or insupportable words against the people.

Is it lawfull that tribute be giuen to Cesar, or no?] God ordained in his ^m law that euery man of twentie yeeres old and aboue should yeerely giue halfe a shekell, as an offering to the Lord, toward the reparation of his house and other pious vses. And this collection, as ⁿ *Melancthon* coniecturally, did amount euery yeere to three tunne of gold. Now when the Romanes had conquered the Iewes, and made them, as we read Luke 2. tributarie; this money giuen vnto the Temple, was paid into ^o *Cesar*s Exchequer. Herevpon there did arise first a great disputation among the chiefe Priests and Pharisees, whether it was lawfull to pay this tribute vnto *Cesar*, or no. Then after ward ensued open rebellion among the people, *Iudas of Galile* being their Captaine, as *S. Luke* mentioneth, Acts 5. 37. For this ^p *Iudas Galileus* conspiring with one *Sadduceus* a Pharisee, drew away much people with him openly maintaining against the faction of *Herod*, that this exaction of the Romane Emperour was intolerable, contrarie to the lawes of God and immunities of the Iewes his free people. By which it doth appeare that the *quere* concerning *Cesar*s tribute was exceeding captious, and a meere *Dilemma*. ^q For if Christ had answered, it is lawfull, the Pharisees had accused him vnto the chiefe Priests, as being all for the Temple: but if hee should haue said, ^r it is vnlawfull, the seruants of *Herod* would haue ^r deliuered him vnto the secular power of the

^k Iohn 7. 12.

^l Iohn 9. 16.

^m Exod. 30. 13
14. &c.

ⁿ *Comment. in*
Matth. 22.

^o *Melanct. vbi*
sup. & Zepper.
con. 1. in loc.

^p *Ioseph. Anti-*
quit. lib 18. c. 1.

^q *Ardens.*

^r Luke 20. 20.

the Gouvernour, as a seditious fellow *perverting the people, and forbidding to pay tribute to Caesar*, Luke 23. 2. ^c If he should haue disputed against the tribute, he had offended *Caesar*: if for the tribute, displeased the people, who did beare this burthen against their wils. And so the Pharisees might haue had a gap opened to destroy him if the people did abandon him. In both appeared imminent danger, if not death. Hitherto concerning the Pharisees question, hearken now to Christs answer.

But Iesus perceining their wickednesse] Or as S.^c Marke, their hypocricie: or as S.^u Luke, their craftinesse. For ^x *there is no wisdom neither understanding nor counsell against the Lord*. Wherefore Christ ^y as God seeing their hypocriticall humour, and vnderstanding their trecherous intent, accommodates his answer, ^z *non ad eorum verba blanda, sed ad eorum corda praua*, to the foule malice of their minde, and not to the faire words of their mouth. Obiecting against them ^a foure faults especially: first, folly, noted in the word *why*? For if I am (as you say) true, then I am God, because ^b euery man is a liar, and onely God true, yea truth it selfe, Iohn 14. 6. and if I be the sonne of God, I can easily make your wisdom ^c foolishnesse. Secondly, trechery, *why tempt ye*? Thirdly, ingratitude, *why tempt yee me*, who teach vnto you *the way of God truly*, ^d desiring often to gather your children together, euen as the Hen gathereth hir Chickens vnder hir wings, and yee would not. Fourthly, Dissimulation, *yee hypocrites*. Hauing thus in a trice confounded them, hee proceedes in the next clause to confute them, euen by their ^e owne words and deeds, as the souldiers of ^f *Tymotheus* were wounded with the points of their owne swords. For, saith he, *shew me the tribute money: and they tooke him a penny, and he said vnto them, whose is this image and superscription?* They said vnto him, *Cesars*. Then hee said vnto them, *Giue therefore to Caesar, &c.* ^g As if hee should say, your selues haue let in the Romanes, acknowledging ^h *no King but Caesar*. And in token of your ho-

^c Luther.
Heming.

^c Cap. 12. 15.

^u Cap. 20. 23.

^x Prov. 21. 30.
^y Aretius.

^z Iacob. de Vo.
rag.

^a Pontan.

^b Rom. 3. 4.

^c Iob 5. 13.

^d Matt. 23. 37.

^e Musculus.
Aretius.

^f 2. Mac. 12.
22.

^g Luther.
Culman.
Caluin.

^h Iob. 19. 15.

mage, you say that the currant coyne among you beares his *image and superscription*: and therefore seeing *Cæsar* by conquest hath made himself Lord ouer you, *giue to Cæsar the things which are Cæsars, and vnto God the things which are Gods.*

In which one sentence we may note many profitable lessons, as first, ⁱ that it is our duty to giue euery one his owne: ^k tribute, to whom tribute: custome, to whom custome: feare, to whom feare: honour, to whom honour. ^l *Deo religionem, sibi munditiam, parentibus honorem, familiaribus prouidentiam, suis correctionem, fratribus amorem, dominis subiectionem, subiectis benignitatem, omnibus equitatem.* Vnto God the things of God, vnto men the things appertayning to men, and vnto the ^m diuell himselfe that which is his due, charging him with all our sinne and iniquity. Secondly, from hence we learne that the spirituall kingdome of the Church, and the ciuill kingdome of *Cæsar* are ⁿ distinct and separate, (that albeir they be both of God) ^o each of them being included in his bonds, may not enter vpon the borders of the other. A ^p Prince may not minister the Sacrament, nor a Priest manage the scepter. Thirdly, ^q this scripture sheweth evidently that the kingdome of Christ abrogates not the kingdome of *Cæsar*, but that the Gospell is a good friende vnto Common-weales, in teaching Princes how to gouerne, and the people how to be subiect vnto the higher powers. It is not Christ and his word, but Antichrist and the Pope, who deny to *Cæsar* the things which are *Cæsars*, absolving the subiect from his allegiance to the Soueraigne, ^r *Cæsari sublatam non reddit, & (quod caput est iniurie) defendit non reddenda, tollere ea potuisse se, posse etiam iam, cum volet, quoties volet, atque apud se detinere, ad se enim non ad Cæsarem pertinere.* This intrusion vpon the things of *Cæsar* is thought vniust and vncouth, euen by the Sorbon and Parliament of *Paris* in France, by the Common-wealth of *Venice*, by the Seminarie Priests in *England*; in a word, distasted of all Pope-lings in the
 • world,

ⁱ Musculus.

^k Rom. 13. 7.

^l Ariens.

^m Euthym. in loc.

ⁿ Heming.

Culman.

^o Barclaius de autoritate

Papæ cap. 2.

^p Anglican.

Confess. art. 37.

explained in the conclusion of

Queene Elizabeth.

Inunctions.

Idem D^r. Fulke in loc.

^q Zepper.

Aretius.

Aquin. 22.

quæst. 10. 4.

art. 6.

^r Eliensis ad

apolog. Billar.

respon. cap. 2.

pag. 71.

world, except the serpentine brood hatched of the Spanish egge *Ignatius Loiala*. Read the bookes of *Watson*, especially *Quodlibet* 8. art. 7. 8. *Earclai* of the authoritie of the Pope: *Roge. Widdrington* apolog. pro iure principum: *Sheldons* generall reasons proouing the lawfulnessse of the Oath of Allegiance. The ready pens of our accurately learned Cæsar and his judicious Diuines haue sofoyled in this argument the Popes bul-begger Cardinall *Belarmine*, that it may be said of him aptly, which once *Cassianus* of the whole Romane Empire, *nihil in principio fortius, nihil in fine debilius*.

Giue therefore to Cæsar the things which are Cæsars
 He saith not *dare*: but *reddite*, because tribute is due debt vnto Cæsar. And if we must pay tribute to Cæsar a Panim Emperour: much more to Christian Kings and Queenes which are nursing fathers, and nursing mothers vnto the Church. If we denie this dutie we are no better (if father *Latymer* be iudge) then theeeues. Alway provided that we reserue to God such things as are Gods, and giue to Cæsar onely such things as are Cæsars: for it is not said here, *reddite Cæsari quæ petit: sed quæ sunt illius*. Now the things of Cæsar are principally three: Honor, obedience, tribute. We must honour them as the Ministers and angels of God, as the shepheards and shields of his people, vnder whose shadowing boughes our nests are built, and our yong brought forth. And in this respect also we must obey Cæsar in such things as are Cæsars: but if Cæsar intrude vpon the things of God, and coyne a new Creed, or broch another Gospell, it is better to obey God then man, *Act. 4. 19*. The lawes & order requiring that first we giue to God the things which are Gods and then vnto men the things of men. See Epistle 4. Sunday after Epiphanie.

As for the tributes of Cæsar, if they be iust and reasonable wee must pay them as his wages: if vniust and vnreasonable, we must beare them as our punishment. We may refell his arguments in parliament, and repell his

Catalog. glor. mundi, part. 5 considerat. 28

Euthym. Jansen.

Bollinger.

Beza.

Esay 49. 23.

Serm. at Stamford.

Ferus serm 2. in loc.

Melanct. Com. in loc.

Idem Zepper. & Culman.

Rom. 13. 4.

2 Sam. 14. 17

Numb. 27. 17

Psal. 47. 9.

Ezech. 31. 3. 6

Melanct. Com. in loc.

Idem Erasmus in para.

Luther.

Zepper.

Melanct. possit in loc.

oppression according to courses of law : but we may not in any case rebel with the sword. And yet (as *Melancthon* and other vpon this text) *Cæsar* himselfe is bound to keep the commandement, *Thou shalt not steale*, remembring alway that almighty God hath made him a sheapheard, and not a wolfe ; a nursing father, and not a cursing tyrant ; a deliuerer, and not a deuourer of his people. ^k *Remota iustitia quid sunt regna nisi magna latrocinia ? quoniam & ipsa latrocinia quid sunt nisi parua regna ?* Saint ^l *Ambrose* notably to the same purpose, *Quod Cæsar præcipit ferendum est, quod imperator indicit tolerandum est : sed fit intolerabile dum illud præda exactiois accumulatur.* The gracious Apothegme of ^m our noble Soueraigne to his dearest son *Henry the Prince* is worthy to be written in letters of gold, *Inrich not your selfe with exactions vpon your subiects : but thinke the riches of your people your best treasure.*

Unto God those things which are Gods] ⁿ As if he should say: Ye Pharisies are careful for the money of the Temple, but in the meane while yee neglect the diuine worship and word of God. ^o Ye giue to *Cæsar* the penny that hath his inscription and image : why then, I pray, consecrate ye not to God your soule, wherein is imprinted Gods image and superscription ? How Christians are Gods penie, hauing his image by creation, and inscription in holy baptisme, whereby Christ ^p writeth his name in their foreheads, and so markes them as it were for the children of God and inheritours of the kingdome of heauen : See *Ludolphus de vita Christi* part. 2. cap. 35. *Ardens, Musculus, Pontan, Ferus* in loc.

If we now conforme our selues according to Christs image, hee shall hereafter (as it is in this daies Epistle) transforme our vile body, that it may be like his glorious body, & for as wee haue borne the image of the earthly, so shall wee beare the image of the heavenly. Take heede therefore that *Sathan* imprint not his stampe in you, because Christ at the ^r last day will say to thy soule, as hee did to the Pharisies here : *whose is this image and inscription ?*

ⁱ 2. King. 13. 5.

^k *August. de ciuit. l. 4. c. 4.*

^l *Serm. 4.*

^m *B. Isl. Dor. li. 2. pag. 99.*

ⁿ *Melanct. Zepper.*

^o *Erasmus annot. in loc.*

^p *Apoca. 22. 4.*

^q *1. Cor. 15. 49.*

^r *Ludolphus.*

tion? If thou be branded with the ^f markes of Sathan and Antichrist, hell is thy portion; if ^e sealed by the holy spirit of God vnto the day of redemption, heauen is thine inheritance. Giue then vnto Cæsar the things which are Cæsars, ^u leaue to the world the things of the world, that thou maiest the better giue to God the things of God. ^x Or giue to thy body such things as are necessary tribute, and to thy soule such things as are conuenient and profitable for thy soule. Or giue to thy Pastor such things as are the Pastors, and vnto the Prince such things as appertaine to thy Prince, ^y that thou maiest leade a quiet and a peaceable life in all godlines and honesty. Remember the prouerbe, *He that eateth the Kings Goose, shall haue the feathers sticke in his throat seuen yeeres after*: and obserue the Commandement, *Honour thy father and thy mother, that thy daies may be long in the land which the Lord thy God giueth thee.*

When they heard these words, they marueiled, and left him, and went their way] This happy conquest of Christ is full of ^z consolation, in that his spirit ^a dwelleth in vs, and ^b speaketh in vs, helping our infirmities, and inabling vs in our disputations afore Kings and Councils to plead the Gospels cause so powerfully, that he ^c who dwelleth in heauen shall laugh his enemies to scorne, yea the Lord shall haue them in derision. When the ^d Libertines and Cyrenians disputed with Saint Stephen, they were not able to resist the wisdom and the spirit by which he spake. So the godly learned, and truely stout Martyr of Iesus Christ Master Iohn Philpot, at a ^e conference holden in Bishop Boners house, told Doctour Morgane plainly, *Thou art not able to answer that spirit of truth which speaks in mee, for the defence of Christs true religion. I am able by the might thereof to drine thee round about this Gallery before mee.* So silly women and yong boyes endued and strengthened by the spirit, in the quarrell of Christ argued so peremptorily, so profoundly, that Boner as being too wicked to dismisse them, and too weake to conuince them, ordinarily

^f Apocal. 13.
^e Ephes. 4.30.

^u Ambros. in
Luc. cap. 20.

^x Origen apud
Thom. in lxx.

^y 1. Tim. 2. 2.

^z Luther.
Zepper.

^a Rom. 8. 9.

^b Matt. 10. 20.

^c Psal. 2. 4.

^d Act. 6. 9. 10.

^e Examination
11. as M^r. Fox
in his martyr-
dome.

*Mr. Fox in the
martyrdome of
Ioane Hornes.
& Hist. lib. 10.
cap. 3. cited in
part 1. Church
hom. for Whit-
sunday.*

rily forsaking all his Logick and Rhetoricke,^f knocke them
downe with the butcherly axe of his sentence. So we read
in *Eusebius*, of a subtile Philosopher, who being an ex-
treame aduersarie to Christ and his doctrine, could by no
kind of learning bee converted vnto the faith: but was
able to withstand all arguments that could be brought
against him, euen with little or no labour. At length there
started vp a poore simple man of smal wit, and lesse know-
ledge, one that was reputed among the learned as an idiot:
and hee on Gods name would needs take in hand to dis-
pute with this proud Philosopher. The Bishops and o-
ther Diuines standing by, were much abashed at the mat-
ter, as fearing that they should bee brought to shame by
his doings, he notwithstanding goeth on, and beginning
in the name of the Lord Iesus, brought the Philosopher
to such a point in the end, that he could not chuse but ac-
knowledge the power of God in his words, and to giue
place to the truth.

The

The Epistle. COLOSS. 1. 3.

We giue thanks to God the father of our Lord Iesus Christ, &c.

THis proem of *Pauls* Epistle to the Colossians is in effect ^hall one with that to the Corinthians, expounded Sunday 18. after Trinity: and to the Philippians expounded Sund. 22. after Trinity. Wherefore lest I seeme tedious in rautologies, I will onely part it, and so depart hence to the Gospell ensuing.

Who: ver. 1. *Paul an Apostle*, not of ^kmen, but of *Iesus Christ*. Not thorow his owne ^lintrusion, or for his owne ^mmerit: but by the wil of God. And *Timotheus his brother*: in respect of their ⁿcommon faith on earth, and common father in heauen.

When: *Alwaies praying*: or as our translation, *alwaies in our prayers*. As *Posten* in our deuotion as wee thinke of you, wee thank God for you *since the day we first heard of your faith*, v. 4. 9.

To whom: Vnto God & the father of our Lord, &c. that is, as we read, *to God enen the father*. Or to God ^qas the father of our Lords Iesus Christ, in ^rwhom only God is well pleased. As if he should say, seeing euery ^sgift is from God & bestowed on vs for Christ: it is our bounden duty to thanke God the father of our

^h Sarcerius.
ⁱ Aretius.

ⁱ Melanct.
^j Zanchius.
^k Galat. 1. 1.
^l Sarcerius.
^m Primasius.

ⁿ Zanchius.

^p Caietan.
^q Aretius.
^r Marlorat.

^q Calvin.
^r Beza.
^s Matth. 3. 17.
^t James 1. 17.

Congratulation for their gifts in present possession, and in it

It consists of ⁱ two parts, a

^c Lombard.^b Bullinger apud
Marlorat.^m 1. Cor. 13. 4.^y 1. Cor. 1. 2.ⁿ Theophylact.^a Aretius.^b Piscator.^c Calvin.^d Bullinger.^e Philip. 1. 9.^f Primasius.^g Cretian.

^h Herein allu-
ding to care-
full parents
hoording vp
treasure for
their babes:
ut Zanchius in
loc.

ⁱ Lombard.
Anselm.

our Lord Iesus Christ alwaies in
all our prayers ; ^c able to heare,
because *God*, for that is a stile of
^u maiesty ; willing to helpe, be-
cause *the father of Iesu*, for that is
a stile of mercy.

For whom: *For you*, because ^x loue
doth not enuy, but reioyce for o-
thers good. *For you Saints at Co-*
losse, verse 2. that is, Saints by
^y calling, all such as are consecra-
ted to God in holy ^z baptisme,
^a sanctified by the sanctifying
spirit. In a word, ^b all the faithfull
in Colosse.

Faith, and that a true
faith, hauing *Christ*/
Iesus for the ^c pro-
per obiekt, and
wholly relying vp-
on his ^d merits.

Loue, and that ac-
cording to ^e know-
ledge, louing espe-
cially *the Saints*, and
those not a few, but
without ^f excepti-
on of person, in re-
spect of ^g blood, af-
finity, fashion, or
faction, *all*.

Hope, & that an as-
sured hope, expe-
cting an inheritance
that is ^h laid up in
store ; and that in a
sure ⁱ & secure place
(where

For what.
As *Aretius*
for the 3.
principall
vertues of
a Christi-
an :

(where ^k neither the moth nor canker corrupteth, and where theeues neither dig thorough nor steale) in heauen. As S.^l Peter interprets Paul, an inheritance immortall & vndefiled, & that fadeth not away, reserved in heauen. All which is conueied vnto them by the preaching of the Gospell, here commended ^a *in veritate, dilatazione, profectu*. That is in two words in

^k *Matth. 6. 20*

^l *1. Pet. 1. 4.*

^m *Aquin.*

respect of it { Contents, as being the word of truth, vers. 5.
Extents, as being come to all the world, and fruitfull in all good workes, vers. 6.

Plentifull wisdom and spirituall vnderstanding, whereby to know the wil of God, vers. 9.

Compreca-
tiō for their
further in-
crease & fu-
ture profi-
cience ⁿ in

Fruitfull obedience, whereby to doe the will of God, walking worthe of the Lord, vers. 10. that is, as becommeth his ^o Gospell, and his ^p glorie, *pleasing him in all things*, &c.

ⁿ *Zanchius.*

^o *Philip. 1. 27.*

^p *Lombard.*

Anselm.

Cheerefull patience, whereby to suffer according to the will of God and that with ioyfulness, vers. 11.

The difference betweene patience and long suffering may bee, that the first is ^a *circa grauiora pericula*; the second, *circa leniora*. ^r The one teacheth vs to forbear when wee can reuenge; the other, to beare when we can

^a *Aretius.*

^r *Theophylact.*

not

Case an.

2. Cor. 4. 17.

not reuenge. Or *patience* leuellerh as it were the minde in our present affliction, which is but for a moment; *long suffering* exalteth it in expectation of our future far most excellent and eternall weight of glorie, when as wee shall be made *partakers of the inheritance of the saints in light*, vers. 12. Spirituall vnderstanding is most vsfull in our contemplatiue life, obedience in our actiue, patience needfull in both. And therefore let vs pray with *Paul* here to the father of our Lord *Iesus Christ*, that we may be strengthened with all might, through his glorious power, vnto all patience and long suffering with ioyfulnesse, &c.

The Gospell. MATTH. 9. 18.

While Iesus spake vnto the people, behold, there came a certaine ruler, and worshipped him, saying, my daughter is euen now deceased, &c.

Two points are to be considered in this Gospell especially, the

Goodnesse of Christ, in relieuing all sexes and all sorts of men, hearing a ruler who was rich and a lew, healing a woman who was poore and a Gentile. Comforting a distressed father, recouering a diseased woman, raising a deceased damosell.

Leandnesse of the people, vers. 24. laughing Christ to scorne.

In the first miracle wrought vpon the woman which had an issue of blood, note circumstance of

Time: vers. 22. the woman was made whole euen the same time.

Place: vers. 19. 20. in the way to Iairus house.

Person, { To whom.
Before whom.
By whom this worke was done.

In

In the second miracle three persons are remarkable: the

{ Physitian, Christ.
 { Patient, a deceased Damosell.
 { Mediatour betweene both, a certaine Ruler.

In that Christ healed the sicke woman instantly so soone as she beleued in him, and he saw hir: he teacheth vs^u hereby not to deferre any worke of charity, but to doe good turnes in a good time. * Say not unto thy neighbour, goe and come againe, and to morrow will I giue thee, if thou haue it now, for hope that is deferred is the fainting of the heart: but when the desire commeth it is a Tree of life. Pro- uerbes 13. 12. And in that our blessed Sauour cured this woman in the way to Iairus house: hee giueth vs any ex- ample to spend all our houres profitably, ² never intermit- ting any fit opportunity to doe good, *redeeming the time because the daies are euill*, Ephel. 5. 16.

In the patty to whom, obserue first hir grieffe, then hir grace. She was a ^a fearfull and a silly woman, vexed with an vncleane and vncomfortable disease *twelue yeeres*, in such sort (that as Saint Marke reports in his fifth chapter, verse 26.) *she suffered many things of many Physitians: some torturing hir with one medicine, some with another, and yet none did hir any good, but rather much hurt.* For as ^b other Euangelists haue recorded this History more fully, *she spent all that she had, and it auailed hir nothing, but she be- came much worse.* Whereby she was made *his misera* (saith ^c Erasmus) or as ^d Hemingius, many waies vnhappy. For hir sicknesse brought hir to weaknesse, hir weaknesse to physicke, physicke to beggery, beggery to contempt. And happily remorse of conscience made these wordly grieuances more bitter: for whereas the ^e wise man af- firms, *Hee that sinneth before his maker, shall fall into the hands of the Physitian: shee might peraduenture conceiue that God had cast hir away.* This (as you see) was hir hard case, vexed in minde, troubled in body, beggered in hir estate, despised in hir place.

From hence we may note first against ^f Ambrose that
this

^u Ferus.

Du Zin loc.

² Prou. 3. 28.

⁷ Ludolbus ex Chrysost.

⁸ B. Latymer. serm. vpon this Gospel.

⁹ Luke 8. 47.

^b Marke 5. 26.

Luke 8. 43.

^c Paraph. in loc.

^d Posit in loc.

^e Eccle. 8. 15.

^f Lib. de Solo-
mone cap. 5.

Idem alij ser-
uiunt apud Lu-
dolphum de vi-
ta Christi, pars
1. c. p. 49.

8 *Beaux amis*
Har. Tom. 1.
fol. 160.
h *Iob. cap. 11.*
e 12.
i *Kilius in loc.*

k *In loc.*
l *Hist. l. 7. c. 14.*
m *Zozomen &*
Nicephorus a-
pud Vegam, &
Zepperum in
loc.

n *Iob 13. 15.*
o *Gen. 32. 26.*
p *Tobit c. 14. 2.*

q *Luk. 13. 11.*
12.

r *Cap. 5. v. 59*

this afflicted woman was not *Martha* the sister of *Mary*, & because *Martha* was rich, as we finde in the ^h Gospels history, whereas this *Hemorrhousa* had wasted all hir wealth vpon Physitians.

Secondly, by this example you see, ⁱ what an inestimable iewell health is, in that this *Hemorrhousa* willingly became a begger in hir estate to be better at ease. *Vita non est viuere, sed valere*; it is more comfortable to die quickly, then to liue sickly. ^k *Theophylact*, ^l *Eusebius* and ^m other report, that this woman healed of hir bloody flux, and returned home to *Casarea Philippi*, did erect against hir own doores a brasen image of Christ; in perpetuall remembrance of this great benefite. It is our duty likewise to blesse God alway for his blessings in this kinde.

Thirdly, in that our father in heauen, after long sicknesse sendeth at the last happy deliuerance to his children: it may teach vs in all our distresse, neuer to distrust his mercy, but to say with ⁿ *Iob*, *though he slay me, yet will I trust in him*. And with ^o *Iacob*, *I will not let thee goe, except thou blesse mee*. ^p *Toby* was blinde eight yeeres, and then the Lord restored his sight againe. Saint *Luke* reports in his ^q Gospell, how a crooked woman after she was bowed together eightene yeeres in such sort, that she could not lift vp hir selfe in any wise, was made straight and loosed from hir infirmity. *Kilius* in his explication of this text, saith he was acquainted with a man, who lay twenty yeeres bedred, and of those twenty, fourteene vpon one side, who notwithstanding afterward married, and begat children, and liued in perfect health a long time. Saint ^r *Iohn* mentioneth a certaine man made whole, which had beene diseased eight and thirty yeeres. And *Acts 3*. we read of a Creeple from his mothers wombe, whose feete and ancle-bones receiued strength in so great measure, that hee could stand, and walke, and leape. Here this woman had a bloody flux twelue yeeres, and yet Christ as soone as shee touched his vesture, said, *Daughter be of good comfort, thy faith hath made thee whole, &c.*

Hitherto

Hitherto concerning hir grievances : I come now to hir graces, and they be principally three : Faith, Inuocation, Humility. Which ^c *Aquin* notes out of three words in the text, *Credidit, dixit, tetigit : quia his tribus, fide, verbo, & opere omnis salus acquiritur*. Hir faith was so great, that shee certainly perswaded hir selfe, if shee might but touch onely the hemme of Christs garment, shee should attaine hir former health. Our blessed Sauour cried often in the ^t streetes among the people, "*Come to me all that are laden, and I will ease you*". Now ^x surely this woman heard this gracious promise, beleeuing it to be true in generall, and applying it to hir selfe in particular. He calleth all men, and promiseth he will refresh all such as are combred ; I am one of that all, one of those which are heauie laden, I therefore verily beleue that he will heare mee and heale mee. Let vs in like sort stirre vp our faith in all aduersity, when any trouble without, or terror within assaulteth vs, and it alone shall ^y quench all the fiery darts of the wicked. Happily some will obiekt, This woman had Christ in hir eye, present at hir fingers end, but I poore soule, may complaine with ^z *Mary Magdalene*, *They haue taken away the Lord*, and he is now gone farre from vs. Against this tentation of the flesh, oppose the word of Christ vnto ^a *Thomas* his Apostle, *Blessed are they which haue not seene and haue beleued*, and his promise to all his followers, ^b *I am with you alway untill the end of the world*, with vs in his Sacraments, in his word, by his power and spirit and grace : being a ^c very present help in all affliction vnto such as call vpon him, I say such as call vpon him faithfully. Wherefore ^d draw neere to him, and he will draw neere to thee ; come to him, and call vpon him (as this woman here) with a stedfast hope, no way doubting of his might and mercies, and his spirit shall ^e assure thy spirit, that thou art his childe, and that thy faith hath made thee safe.

The second vertue noted in this woman, is hir inuocation or manner of praying. The Ruler in my text wor-

P

shipped

^f *Caten. Aurea*
in loc.

^g *Prou. 1. 21.*
^h *Matt. 11. 28.*
ⁱ *Heming.*

^j *Ephes. 6. 16.*

^k *Ioh. 20. 3.*

^l *Iob. 20. 29.*

^m *Matt. 28. 20.*

ⁿ *Psal. 46. 1.*

^o *1. I. mes 4. 8.*

^p *Rom. 8. 16.*

^f Matt. 15. 2.
^g Mark. 10. 48.

^h B. Lutymer.
ⁱ Euthym. in
 8 L. c. & Theo.
 phylact. in loc.

^k Heming.

^l Psalm. 25. 1.
^m Joel 2. 15.
ⁿ Psalm. 51. 17.

^o Psalm. 35. 3.

^p Culman.
 Ludolphus.
 Arctius.
^q B. Lutymer.

^r 1. Cor. 8. 1.
^s Aristotle.

^t Jerem. 23. 16.

shipped Christ, and said, *my daughter is even now deceased, &c.* The ^f Cananite called after him, *Haue mercy vpon me, O Lord the sonne of David.* And blind ^g Bartimeus also cried vnto him, *O sonne of David, and being rebuked, he cried much more, Sonne of David haue mercy on me.* But this a ^h shamefast woman, ⁱ as blushing to publish hir vncleanesse afore the whole multitude, and fearing happily that shee should haue beene thrust out of the company for impurity, speakes not a word to Christ openly, but prayeth onely to hir selfe in secret: *If I may but touch euen his garment I shall be whole.* Wishes are hir words, and sobbs hir sacrifices, and yet Christ heares hir groanes and grants hir hearts desire, saying, *Daughter be of good comfort, &c.* Insinuating ^k heereby that the prayer which pearceth the clouds is not a wagging of the lippes, nor a babling of the tongue: but rather an humble ^l lifting vp of thy soule to God. Offer then vnto Christ a ^m rent and a ⁿ broken heart, in seeking thy Sauour heartily, praying heartily, repenting heartily; that hee may turne to thee, and turne his iudgements away from thee, saying to thy soule, ^o *I am thy saluation.*

The third vertue commended in this woman is hir discreet Phumility, who knowing hir owne vnworthinesse, and considering hir lothsome sicknesse, did not presume to come before, but *behind Christ*, as it were ^q stealing hir health. And this hir relike is worth our obserueing also: for as pride is the first stop; so lowlinesse the first step vnto blessednesse. It is an eminent grace for a man speaking with the tongues of Angels to transport his audience with the winde of words, and flouds of eloquence whither he list: and yet if learning be not seasoned with humility, it rather ^r bloweth vp then buildeth vp, and as the ^s Philosopher said, is no better then a sword in a mad-mans hand. Prophecyng is an excellent gift, but if any preach themselues, and goe before Christ ^t auouching the vision of their owne hearts, and not following after Christ in deliuering out of his mouth his errand

errand faithfully : what are they but as a^u sounding brasse or as a tinkling cymball? In running after delight, riches, honour: come *behind Christ*, euermore treading in his waies, and *touching the hemme of his vesture*.

The persons afore whom, are the Ruler, verse 18. the Disciples, verse 19. and a great multitude, Marke 5. 24. Christ acted this myracle before *Iairus*,^x for the strengthening of his weake faith; encouraging him heereby to beleeue, that he could recouer his daughter, as well as cure this woman. Afore the Disciples and the multitude, for the confirmation of his doctrine, shewing y heereby that he knew the secrets of all hearts, as also^z that the liuely faith of this *Hæmorrhousa* might not be concealed, but openly commended as an example for all men. And therefore Iesus inquired immediatly, ^a *who hath touched my clothes?* and he looked round about, to see hir, and when the woman saw that shee was not hid, shee came trembling, and fell downe before him, and told him afore all the people, for what cause she had touched him, and how shee was healed instantly. The brieft whereof is recorded here by S. Matthew, When he saw hir, he said, *Daughter be of good comfort, thy faith hath made thee whole*. Propounding hir as a^b Schoole-mistresse to all the world, to learne by hir how to trust in God, and to come to Christ in all manner of afflictions.

The person by whom, is Christ, and in him obserue what he said, and what he did. His words^c containe consolation, *Daughter be of good comfort*: and commendation, *thy faith hath made thee safe*. The word *Daughter*, is^d *magne familiaritatis*: be of good comfort, *magne securitatis*: Thy faith hath made thee safe, *magne iocunditatis*. Heere then are set downe three notable effects of a liuely faith: it maketh vs the children of God, *Daughter*: it brings comfort, *be of good cheere*: it procures saluation of body and soule, *thy faith hath made thee whole*.

Christ said in the^e Gospell, *I ascend to my father, and vnto your father*. Vnto my father by^f nature, but vnto

^a 1. Cor. 13. 1.

^x Theophylact. in loc. & Euthym. in Luc. 8.

^y Ludolphus
^z Chrysost.
Theophylact.
Euthym.

^a Marke 5. 30.
Luk 8. 45.

^b B. Latymer.

^c Zepher.
Con. 1. 10. loc.

^d Iacob. de Po-
reg. ser. 2. in loc.

^e Ioh. 20. 17.
^f Theophylact.
Euthym.
Caietan. in
Ioan. 20.

g August. tract.
121. in Ioan.

b Iohm 1. 12.

i Heb. 2. 11.

k Rom. 8. 17.

l Psal. 24. 7.

m Ecclesiast. 5. 7.

n Derrington. lect.

o Heb.

p Luke. 2. 25.

q Wisd. 5. 4.

r 1. Cor. 4. 13.

s Lib. 1. de gubern. dei.

t 1. Tim. 4. 8.

u Philip. 4.

v Enarrat. in loc.

x Zepher con. 1. loc.

y Hieron. in loc.

your father by grace : & non ait, ascendo ad patrem nostrum : aliter ergo meum, aliter vestrum : naturâ meum, gratiâ vestrum. And this adoption of the Father electing, of the Son redeeming, of the holy Ghost assuring vs that we are the children of the most high : is on our part, by faith only. For^h vnto such as receiued him, he gaue power to be the sons of God, euen to such as beleue in his name. *Ideo filia, quia fides tua te saluum fecit*, as S. Hierome vpon my text. This woman is Christs daughter in that her faith made her whole. Here then obserue that a Christiã is most honorable, being son to a King, ⁱ brother to a King, ^k heire to a King, yea to the King of ^l glory, to the King of all Kings^m higher then the highest. He were a foolish poore man that were ashamed of the kindred which the King did challenge of him : ⁿ hee is more foolish though he were a King himselfe, that is ashamed of the sonne of God, when he doth offer himselfe vnto him. For Christ is the ^o consolation of Israel, as it followeth in the next clause to be considered, he brings comfort to his children, *Daughter be of good cheere*. The reprobate account the children of God vnhappy wretches, euen ^p mad men, hauing them in derision as the ^q filth of the world. But as ^r Saluianus truly, *nemo miser alieno sensu, sed suo*. Men are not miserable for that other think so, vnles themselues feelee it so. The children of God then hauing the ^s promises of this life and that which is to come, cheered in conscience while they liue, filled with eternal ioy when they be dead, haue both hereafter and here such comfort as ^t passeth all vnderstanding.

The last effect of a liuely faith is saluation of bodie and soule, *Thy faith hath made thee safe*. For whereas it is said here, *The woman was made whole euen the same time* : wee must expound it (as ^u Anselme and ^x other intimate) not that she was healed at that houre when Iesus turned about to her, and spake, but in the same moment of time, wherein she touched his vesture. *Non enim dixit fides tua te saluam factura est, sed saluam te fecit : in eo enim quod credidisti, iam salua facta es*. It was then her trust and

not

not hir touch, hir faith and not hir finger, which haled vnto hir this health and helpe. For the multitude thrust Christ, and trode on him (as S. *Luke* reports) and yet on-ly this woman is said to touch him. And² so when we come to diuine seruice, sermon, or sacrament without liuely faith, hearty deuotion, holy reuerence; wee touch his outward element, but take not his inward grace to the comfort of our soule. We doe *tangere panem domini* touch his hemme, but not *contingere panem dominum* touch him. And the reason hercof is plaine, for that our faith and our fingers goe not together. And therefore when any tread in the courts of the Lord, hearing his word, and receiuing his sacraments: I say when any come to the Church, and yet feele no vertue to come from Christ: it is assuredly for that ^a *their lips are neere him*, as it were, pressing among the multitude: but *their hearts farre from him*, not attending, much lesse attayning his sa- uing grace.

From^b hence we may learne (against *Arboreus*, *Mal- donate*, *Beauxamis*, and other Popish authors in their Commentaries vpon this place) not to put any trust in the reliques of Saints, or impute any saving vertue to the vestments of our Sauour. For the vertue which healed hir went not out of the coate, but out of Christ imme- diately: hee said not there is vertue proceeded from my vesture, but *I perceiue that vertue is gone out of me*, *Luke* 8. 46. There was no great or extraordinary vertue in his garments after his death, when the souldiers had parted them among them: nor in his life when he wore them, for the people that thronged him, receiued no benefit by them, but onely she and they that touched him by faith. And therefore^c some by Christs garment vnderstand the scriptures, in which our Sauour is wrapped: but if a man vnfold them, he shal behold the best *Crucifix* that euer he saw: for Christ crucified is the end of all the Law, scope of all the Prophets, and as it were hemme of all the Bi- ble. ^d *Rabans* and ^e other affirme, that this garment was

^a *Ferus* Com. 3.
Granat. C. 2. 2.
& Zepper. Can.
1. in loc.

^a *Esay* 29. 13.

^b *Lasymer.*
Fulk.
Zepper. in loc.

^c *Ferus* *serm.*
in loc.

^d *Apud Thom.*
in loc.

^e *Ansel. in loc.*

¹ Philip. 2. 7.² Heb. 9. 14.³ 1. Tim. 1. 15⁴ Cap. 6. 7. 5. 6.⁵ Cyprian, apud
Granat. Con. 1.
in loc.⁶ Galat. 3. 22.⁷ Aretius in
loc.⁸ B. Latymr.
Kilim.
Zepper.

Christs humane nature, for he ^f tooke on him the shape of a seruant, and put on our ragges that he might clothe vs with his robes. Now the hemme of his humane nature was his passion, and his passion was a sacrifice for our sinne: so that to touch the hemme of his garment, is nothing else, but to belecue with ^h Paul, that *Christ Iesus came into the world to save sinners, of whom I am chiefe*. Yea but happily some will obiekt, it was neither the womans finger nor faith that made hir whole? but Christs owne vertue, Luke 6. 19. *The whole multitude sought to touch him, for there went vertue out of him, and healed them all*. He might haue said then it was my vertue, not thy faith? It is true, that Christs owne vertue and grace doth onely cure the sinnes of our soule, and sores of our body: but his vertue is not apprehended but by the finger of faith. And therefore Christ (as we read in Saint ⁱ Marke) could doe no great workes in his owne country, because of their vnbeliefe, because they wanted an hand to touch his vesture. ^k *Quantum enim vas fidei capax afferimus, tantum gratia inuadentis haurimus*. Hence you may know both how Gods grace, and our faith is said to iustifie. *Tee are saved by grace through faith*, Ephesians 2. 8. by grace effectiue, by faith apprehensiue: See Epistle 17. Sunday after Trinity.

Now faith in respect of it obiekt, is called in ^l scripture *the faith of Iesus Christ*: but in respect of the subiect in which it is ^m inherent, *my faith* and *thy faith*. As our text here, *thy faith hath made thee whole*. By this which Christ said, is shewed also what he did, he spake the word and it was done, hee commanded and it was effected, *euen the same time the woman was made whole*. In generall, to confirme his Gospell; in particular, intimating that all physicke is in vaine, ⁿ except the great Physitian of the world (who visiteth and redeemeth his people) blesse it. So much of the parts and persons of the first miracle. Let vs now come to the second, and in it (according to the texts order) inquire first of *Iairus*.

In

In whom
observe,

First, his fashion,
in that he was a

Then his faith,
and the fruits
thereof.

Ruler, as our Euange-
list.

Ruler of a *Synagogue*, as
Marke and *Luke*.

Ruler of a Synagogue
in *Capernaum*, as may
bee collected out of
them all.

1. His fatherly loue to-
ward his daughter, in
desiring helpe for her
at Christs hand.

2. Inuocation, and wor-
shipped him.

3. Hope, Come, and lay
thine hand vpon hir, and
she shall live.

A certaine ruler] I haue shewed * often, how many
great men haue bene good men, and that the Pharisees
obiection is false, *P Doth any of the rulers beleue in Christ?*
For he that keepeth Israel, hath in euery age stirred vp
as well Ecclesiasticall as Civill gouernours to fauour his
children, and further the businesse of the Gospell. I will
vpon this occasion adde one thing only to the perpetuall
honour of England, namely, that *Constantine* the Great
our countriman was the first Christian Emperour, *Lucius*
our countriman the first Christened King, *Henry 8.* our
countriman the first Catholike Prince that vtterly shaked
of the Popes vnlimited iurisdiction in his dominions, and
our King *James* of blessed memory the first of his ranke
who did oppose that Antichrist of Rome with his owne
pen in the quarrell of religion.

This *Jairus* was a ruler of a *Synagogue*. Now that yee
may the better vnderstand what office this was, I must
informe you, that there was in all Iewry but one Temple,
where the people were commanded to celebrate their

* *Gospel 3. Sun.*
after Epiphany.
Trinit. Sund. &
21. after Trinit.
Plchn 7. 48.
** See Beauxa-*
mis. Par. tom. 1.
fol. 160.

* *Deut. 16.*

¹ Melanct. postil. in loc. Idem Hospinian. de origine templorum, cap. 4.

¹ 1. Cor. 14. 40.

² Ephes. 4. 3. 15.

² Vide Sigon. de repub. Heb. lib. 2. cap. 8. & Hospinian. ubi sup.

³ Melanct. postil. in loc.

⁴ Ser. upon this Gospell.

⁵ Maïdonat. in loc.

⁶ Melanct.

⁷ Dietrich. con. 1. in loc.

⁸ Kilian.

⁹ Vide Hospinian. de origine scholarum, cap. 4. 5.

solemne feasts, and offer vp their sacrifices vnto God. And there was only but one, for the preseruatiō of vnitie in piety, that there might bee but one only religion, of one only God, in one only Temple. Where by the way note, that vniformity in discipline is an hedge to vnitie and doctrine. Where Canons and Iniunctiōs of order are despised, and euery man left vnto himselfe: There many times are so many sects as Cities, and almost *as many Gossips as gossips*. On the contrary, when all things in the Church are done orderly, when the Christian Magistrate enioies in outward ceremonies one kinde of discipline for the publike worship of God: there for the most part, an vnion in law breeds an vnion in loue, a conformity in fashion an vniformity in faith, endeavouring to keepe the vnity of the spirit in the bond of peace, following the truth in loue. This I take to bee the true reason, why Gods Israel had but one Tabernacle and one Temple.

But there were Synagogues in euery towne, where diuine praiers and Gods holy word was read and expounded euery Sabbath, as Saint Luke recordeth, Acts 15. 21. And for this purpose there was a Couent, or Colledge of students, and sonnes of the Prophets, among which our *Iairus* heere was a ruler: as ² Bishop *Lattimer* imagineth a *Church-warden*: or as other, ³ *Decanus facultatis*: or as other, an expounder of the Law and the Prophets, as it were publike Professour in Diuinity, the ^c Prior of the place, the ^d Rector of the Schooles. Heere then obserue both antiquity and vtility of Colledges and Vniuersities, as being in ^e all ages the Nurseries of Gods vine-yard, out of which Impes of hope haue beene translated into the Church and Common-weale. So then if thou wish well vnto thy Countrey, speake well and (as occasion is offered) doe well vnto the schooles of the Prophets, in that they bee Seminaries of learning and fountaines of holy religion. If thy sonne bee fit, and thy selfe be fitted also for meanes and money, send him vnto

Iairus

Iairus the ruler of the Synagogue. If hee bee fit, I say, for when a man is out of his proper calling in any society, it is as much as if a ioint were dislocated in the body. To make thy sonne a trades-man, if hee bee most apt for learning; or to send him to the Court, when hee is fitter for the Cart: is as much as if a man should applie his toes to feeling and not his fingers, and to walke on his hands and not on his feet. It was a memorable fact of that famous Bishop of Lincolne, *Robert Grossthead*, ^f who being vpon a time solicited to preferre his poore kinsman, and thereupon enquiring what condition of life hee followed, and vnderstanding that he was an husbandman: *Why then (answered he) if his plough be broken, I will repaire it, or rather then faile bestow a new vpon him, whereby hee may go on in his course: but so to dignifie him, as to make him forsake his calling and trade wherein he was brought up, I meane not to doe.*

Now that a father may the better accommodate his child with a fit calling: hee must obserue both his inclination and naturall gifts. Every childe euen in his infancy, doth affect some one particular occupation or condition of life more than another: and therefore the iudicious ^h *Athenians* afore they placed their children in any calling, vsed to bring them into a publike place where tooles and instruments of all sorts were laid: and then accurately to mark with what kind of instrument they took delight, applying them afterward to the like Art with good successe. And it is not amisse for Christians to follow Heathens in this, or any like commendable practise.

Secondly, parents must obserue the naturall endowments of their children, applying such as excell in eminent gifts of the minde vnto courses of learning: and other which excell in gifts of the body to trades and mechanicall occupations. ⁱ *Origen* that great Clerke when he was a child, vsed to question with his father *Leonides* about the sense of the Scripture, wherupon he was made a scholler.

^f *Sir George Paulin the life of Archbishop Whitgift. p. 85.*

^g *See Perkins treatise of Callings.*

^h *Nazian. epist. ad Eudoxum.*

ⁱ *Magdeburg. Cent. 3. col. 250*

^k *Apud Magde.*
cent. 4. col. 1027

¹ *Camden. Britan. in Comit. Lincoln.*

^m *Idem Camd. in Comit. Cant.*

ⁿ *Sir George Paul vbi supra pag. 2.*

scholler. *Athanasius* also was first put to learning (as ^k *Ruffinus* and *Zozomene* report) for that hee was found by the sea side doing the part of a Bishop among a company of little children like himself, examining and baptizing them according to the solemne order vsed in the congregation. Archbishop *Whitgift* the ¹ peerelesse Prelate in our age for learning and pietie, ^m consecrating his whole life to God, and his painefull labours vnto the Churches happie peace, was applied first vnto the Schoole, for ⁿ that his Vnkle *Robert Whitgift* Abbot of the Monastery of *Wellow*, found an extraordinary towardnesse in him. And because many parents are ignorant, and most parents exceeding partiall in iudging of their owne childrens inclination and ingenuity: the best way for them is to be directed heerin by some iudicious friends, and then out of mature iudgement, to giue vnto Cæsar, the things appertaining to Cæsar, accommodating such vnto secular courses as are most apt for the Common-wealth: and vnto God the things which belong to God, committing them vnto *Iairus*, and consecrating them vnto the sacred function of the Ministerie.

That *Iairus* was a ruler of the Synagogue in Capernaum, is insinuated Luke 8. 41. and in the first verse of this present chapter of our Euangelist, as I haue copiously prooued in the beginning of mine Exposition, Gospell Sunday 19. after Trinity. Capernaum then had a good ^o Pastour, and as we read, Matth. 8. 5. a good Captaine, and Christ the best of all often resided in that Citie: yet notwithstanding (as truth it selfe^p witnesseth) it was a very wicked and dissolute place, deseruing greater damnation in the day of iudgement than the land of Sodome and Gomorrah. Let not then any vigilant Minister, or diligent Magistrate bee discouraged in his place, for that his people bring not forth any fruits of righteousness answerable to the meanes of their instruction: for ^q if thou warn the wicked, and he turne not from his wickednesse, nor from his wicked way, hee shall die in his iniquity: but thou

^o *Melanct. com. in loc.*

^p *Matth. 11. 23*

^q *Exech. 3. 19.*

thou hast deliuered thy soule.

Having thus examined the fashion of the ruler, it remains I should treat of his faith, and fruit thereof also. But for as much as I haue spoken of these vertues in the woman afflicted with the bloody flux, and other like petitioners vnto Christ often elsewhere: I thinke that I haue a *Supersedeas* out of the Chancery to meddle no more with him at this time, and a *Capias corpus* as it were, for his deceased daughter. Concerning whom I note with ^r *Aretius* the pregnant circumstances of hir death, and the true demonstrations of hir rising againe from the dead. Saint ^f *Marke* reports indeede the petition of the Ruler otherwise, *My little daughter lieth at the point of death*, &c. and Saint ^t *Luke*, *shee lay a dying*: not as our Euangelist here, *my daughter is euen now deceased*. And yet all agree, for *Iairus* happily said his daughter was dead coniecturally, ^u because hee left hir at home so desperatly sicke. And ^x so *Marke* and *Luke* set downe what *Iairus* said; but *Matthew* what *Iairus* thought. Or as ^y *Anselm*, it may be that the Ruler said both, and made two requests: one that he would lay his hands on hir, and heale hir malady, for that shee was a dying: another, (being informed certainly that shee was euen now deceased) that he would come, and lay his hand vpon hir, and restore hir to life. So that the first euidence to proue hir dead, is hir fathers owne confession. A second is Christs assent, instantly following *Iairus*. A third, the relation of certaine coming from the Rulers house, meeting Christ and him vpon the way, *Marke* 5. 35. *Thy daughter is dead, why diseasest thou thy master any further?* A fourth argument is the derision of the tumult in *Iairus* house, when Iesus said, *the damosell is not dead*, &c. *They laughed him to scorne, knowing that shee was dead*. A fifth inuincible prooffe was the preparation for hir funerall, as the multitude weeping, and the minstrels playing ouer the dead; a fashion in ^z old time crept in among Gods people from the Gentiles, according to that of the ^a Poet,

^r *Com. in loc.*

^f *Cap. 5. v. 23.*

^t *Cap. 8. v. 42.*

^u *Theophylact.*

Euthym.

Beauxamns.

^x *Augustin. de*

consensu. Euang.

gelist l. 2. c. 28.

^y *Enarrat in*

loc.

^z *Ambros. in*

Luc. 8.

^a *Ouid. 4. fab.*

Cantabat

Cantabat maestis tibia funeribus.

The demonstrations of his rising againe from the dead, are *Surgit, Ambulat, Edit.* The damosell arose, saith our *Matthew*, and walked, as *Saint Marke* reports, and eat, as *Saint Luke*. The witnesses hereof are *Peter*, and *Iames*, and *Iohn*, and the father and the mother of the maide. For Iesus thrust out of the doores (at ^b least out of the chamber where the damosell lay) *the minstrels and all the rude company making a noise*, ^c because they were not worthy to see *mysterium resurgentis qui resuscitantem indignis contumelys deridebant*. Or happily to ^d shunne vaine ostentation and popular applause. Or for ^e that he would not as yet haue this great myracle knowne, as *Marke* and *Luke* intimate.

In the Physitian Iesu, note first his facility, who would instantly come, verse 19. then his faculty, who could instantly cure the deceased Damosell, according to the request of his owne father, verse 25. For whereas *Iairus* said, Come, and lay thine hand vpon him, and shee shall liue: Christ arose, followed him, and tooke the Damosell by the hand, and raised him againe from the dead. *Mystically*, ^f *Christus venit per gratiam prauenientem, manum imponit per gratiam concomitantem, & tunc anima vivit per gratiam cooperantem.*

And they laughed him to scorne] ^g The world is blinde, and cannot iudge aright of Christs doctrine and doing, *the wisdom of the flesh is at enmity with God*. And therefore lest vnhappily wee turne scorers with the world, let vs beleue the Gospell, especially that article (which is our chiefe comfort) the resurrection of the dead. And by ^h Christs example we may learne to be content when we be despised in this world, that wee may be glorified with him in yonder world, as also to ⁱ proceed in doing any good office, notwithstanding the scoffes of malicious and ignorant people. *Nam ut in his paleam exurit, aut in mictibus reddit: sic iste calumnie vanum aut vacuum aliquem absumant, verà virtute grauius illustrant.* On the contrary,

^b *Musculus.*

^c *Hieron.*

Chrysost.

Hilarius.

^d *Aretius.*

^e *Maldonat.*

^f *Ludolphus.*

^g *Musculus.*

Heming.

^h *B. Latymer.*

ⁱ *Ludolphus.*

^k *Lippus reie-*

Etuncula San-

nionis cuiusdam

ad finem. l. de

Dia: Siche-

mensi.

contrarie, to be praised of naughtie folkes, is almost as great a shame as to be praised for naughtinesse. Remember the sweet aduice of ^m Augustine : *Si homines inter quos viuis, te recte videntem non laudauerint, illi sunt in errore : si autem laudauerint, tu in periculo.*

So much of the literall exposition of these two miracles. In a mysticall, ⁿ euery sinner is like the woman infected with an issue of blood. Osea. 4. 2. *By swearing and lying, and killing, and stealing, and whoring they breake out, and blood toucheth blood.* Where ^o Diuines vnderstand by blood, sinne. ^p As if he should say, the wicked heape sinne vpon sinne, adding new sinnes vnto their old. For when a man runnes from one foule fault vnto another, *blood toucheth blood.* As when a wicked thought issueth into some wicked act, and act to custome, custome to necessitie, necessitie to desperation. And then as a man desperate in sicknesse, cares not what meat he doth eat : so the man rechelesse in sinning, ^q giuen ouer to commit all vncleannesse euen with greedinesse, careth not what villanies he deuoureth, vntill Christ the Physitian of his soule stop his bloody flux, directing him with his word which is holy, and sanctifying him also with his spirit which is holy. Nay the deuout people living in blind poperie, ^r could neuer haue their conscience truly quieted (although they spent almost all their wealth vpon Monkish Doctores, healing by the doctrine of satisfaction and meric) till they did vnderstand that iustification is onely by faith, and that it alone maketh a man whole. ^s Melancthon deliuereth another allegorie : This woman (saith he) doth aptly resemble the Iewish Synagogue, vexed a long time with many mischieses and miseries, especially tortured with vnconscionable Princes, and vnskillfull Priests or Physitians of the soule, the Pharisies and Sadduces, on whom she wasted all her strength and goods, and yet she was not a whit the better, but rather much worse, till the blessed Lord of Israel, her Sauour in his owne person came to visit and redeeme her. And so *Iairus* is a type

^a De ser. Dom. in monte, lab. 2. in prin.

^a Iacob. de For. rag. ser. 1. in loc.

^o Rupert. & Caius. in Hosea cap. 4. Idem Greg. mag. in multis locis vii. Kibera num. 3. in Hosea 4. ^p Hieron. in loc. Hosea. ^q Ephes. 4. 19.

^r Luther. ps. maior in loc.

^s Possil. in loc.

^c *Beauxamis ex
Emisseno.*

^m *1. Pet. 1. 10.
11.*

^x *Esay 64. 1.
y In Luc. 8.*

^z *Com. in loc.*

^a *In loc.*

^b *In loc.*

^c *Forus ser. 3.
Dum. 25. post
Pent.*

^d *Matt. 15. 24.*

^e *Melanct. in
Matth. 9.*

^f *Sorex tract.
3. in Matth. 9.*

^g *Ephes. 2. 12.*

^h *Rom. 11. 25.*

"type of all the Patriarkes and holy Prophets" expecting Christ, and earnestly desiring that he would ^x breake the heauens and come downe, and lay his hand vpon the Synagogue being at the point of death, and heale hir. Saint ^y Ambrose, ^z Hierome, ^a Rupert, Anselm, and ^c other affirme, that this woman and this wench are plaine figures of the Gentiles and Iewes. The woman a Gentile had hir disease twelue yeeres, and the rulers daughter a Iew raised heere was twelue yeere old. The woman fell sicke when the wench was borne: so the Gentiles went their owne waies into superstition and idolatry, when the Iewes in Abraham beleueed. Againe, as Christ heere went to raise the wench, and by the way the woman was first healed, and then the wench reuiued so Christ came to the Iewes, as being sent to the ^d lost sheepe of Israel especially, but the Gentiles beleueed first, and were saued, and in the end the Iewes also shall beleue.

Christ ^e in the three yeeres of his preaching raised three sorts of dead. The first yeere the Widowes sonne in Naim, Luke 7. the second yeere *Iairus* daughter, mentioned in this scripture: the third yeere *Lazarus*, Iohn 11. Now ^f *Iairus* daughter raised in hir fathers house resembleth the Iewes; the Widowes sonne carried out of the Towne gate resembleth the Gentiles, ^g *aliants from the common-wealth of Israel, and strangers from the covenants of promise vntill Christs comming, as it were shut out of the Citie of God.* *Lazarus* who laid in his graue foure daies, is a figure of the Iewish remnant, which afore the worlds end shall be raised out of the pit of ignorance and incredulity, wherein they haue lien dead many hundred yeeres, and at the length acknowledge Christ Iesus (whom their fathers crucified) to be their Messias and Sauour. Esay 10. 21. *The remnant shall returne, euent the remnant of Iacob vnto the mighty God. For though thy people, O Israel, be as the sand of the sea, yet shall the remnant of them returne.* And Saint ^h Paul saith, *I would not that yee*

ye should be ignorant of this secret (lest ye should be arrogant in your selues) that partly obstinacy is come to Israel, untill the fulnesse of the Gentiles be come in, and then all Israel shall be saved, as it is written, the delinquer shall come out of Sion, and shall turne away the ungodlinesse from Iacob. When the woman is fully cured which was diseased, the damosel shall be raised which was deceased. When the fulnesse of the Gentiles is past, almighty God remembring his old mercie shall graft the Iewes in againe, and conuert them vnto the Christian faith.

It is well ¹ obserued, that beside the Iewes naturall and inrooted obstinacy, there be three great impediments which hinder their conuersion: First, the scandals of vs Christians, as the most vnbrotherly dissentions among Protestants, and most abominable superstition and grosse worshiping of Images among the Papists. Secondly, want of meanes to teach and instruct them, because the Papists among whom they liue, will not suffer the new Testament in the vulgar tongue. Thirdly, losse, which the Papists by their conuersion shall incurre, and (it should seeme by their toleration of Iudaisme) they had rather haue the crownes, then saue the soules of the Iewes, it was necessary that the sonne of man should suffer, as it is written of him, and yet ^k woe be to that man by whom the sonne of man is betrayed: it had beene good for that man if hee had neuer beene borne. So it is necessary that the Iewes should persist in their vnbeliefe for a time; but woe be to them whose scandals are hindrances to their conuersion. For the houre shall come, when *Lairus* daughter shall be raised againe, *she is not dead, but sleepeth*. Albeit the Iewes are in a dead sleepe, the Lord in his due time will rouse, yea raise them vp againe from their incredulity.

For conclusion of the whole, by the goodnesse of Christ in restoring the sicke woman vnto health in the way, raising the dead wench vnto life in hir fathers house; wee may learne ¹ what to looke for at his hand: namely

¹ Relation of religion vsed in the West parts of the world. Sect. 53.

^k Matt. 26. 24.

¹ Ferns Con. 1. in loc. Sanctus in vis, vita in patria.

ⁿ Psal. 84. 12.

namely grace, while we be pilgrimes in this our short, yet troublefome race; but glory, when as we shall rest in heauen, our euerlasting home. According to that of *Dauid*,
^m *The Lord will giue grace and glory, and no good thing will he withhold from such as walke uprightly.*

The Epistle. JEREMY 23. 5.

Behold, the time commeth, saith the Lord, that I will raise up the righteous branch of Dauid, &c.

ⁿ *Petrus Machado* ord. ff. prædicat. provincial.
^o *Sacerius* in epist. Dom. 22. post. Trinit.
^p *Coloss.* 1. 10.

THE Church ends, as she began, with hir onely Lord and Sauour: whichⁿ occasioned one to call his postil *annulus Christianus*, as it were the Christians round, or ring. ^o For all the *Gospels* are fraught with excellent doctrines of holy faith in Christ, and ordinarily the *Epistles* are nothing else but earnest exhortations vnto the fruite of faith, a godly life; that we may ^p walke worthy of the Lord and please him in all things. As then on the first Sunday, the Gospell intimating that Christ is come [*behold thy King commeth, &c.*] and the Epistle teaching that wee must imitate our King being come, [*put on the Lord Iesus, &c.*] are in stead of a Preface: so this Epistle and Gospell on the last Sunday (the one prophesying that the Lord our righteousnesse shall shortly come, *Behold, the time commeth, &c.* and the other preaching that he is already come, *this of a truth is the same Propbet that should come into the world*) may serue for a ^q conclusion or epilogue to all the rest of the whole yeere.

^q *Fernus* ser. 3. in euangel. Dom. 26. post. Pentecost.

^r *Hiero. broem.* in lib. 1. Com. Ierem.

The Gospell is expounded Sunday 7. after Trinity. The Epistle containeth an abridgement of all the chiefe doctrine deliuered in the Church, euen from the first in Aduent vnto this present day; shewing that Christ is God, and man, and so participating of both natures in one person, is the sole Mediatour betweene God and man. Our^r euangelicall Prophet as another *Matthew* proues

proues here Christ to be man, in that he was a branch of David. And yet not a meere man, in that the righteous, in whom is ^c no guile: whereas the scripture witnesseth of other men that they were ^c conceived in sinne, and borne in iniquitie, that ^u all are gone out of the waies of the Lord, and that none doth good, no not one. Christs high stile, the Lord our righteousness, is an euident demonstration of his Godhead, as Interpretors haue noted against Arians and Iewes out of this place. *Vide Calvin. Instr. lib. 1. cap. 13. §. 9. Galatin. de arcanis, lib. 8. cap. 3. Melanct. proposit. de eccles. proposit. 25. Tom. 2. fol. 320. Bellarm. de Christo lib. 1. cap. 7.* Indeed there be ^x many Lords, and yet but ^y one Lord, which is the Lord: and many righteous comparatively, but none ^z simply good, or righteousness it selfe, but only ^a God the most holy.

Now Christ as God-man, or Man-god, is the King of his redeemed ones, in whom obserue three royall vertues

especiallly, { *Wisdom,* } verse 5.
 { *Iustice,* }

{ *Mercie, sauing Iuda,* verse 6. and deliuering Israel, verse 7. 8. ^b Not as by Moses out of Egypt onely: but out of the hands of all their enemies, and calling them out of all countries and corners of the world, to ^d sit downe with Abraham, Isaac, and Iacob in the kingdome of heauen, being our righteousness ^e efficienter, as author of euery good and perfect gift in vs: and ^f sufficienter, in giuing himselfe a ranfome for all men, 1. Tim. 2. 6. and obtayning eternall redemption for vs, Heb. 9. 12. ^a Iesus immediatly sauing vs himselfe, not by giuing vs power to become our owne Sauours. And so the righteousness whereby we are saued, is not the righteousness which we by him act for our selues, but that which he in his owne person hath wrought for vs; an imputatiue, not an inherent iustice, ^f consisting not in the perfection of vertue, but in the free pardoning of our sinnes. According to that of ^g David, *Blessed is hee, whose unrighteousnesse is forgiven, and whose sinne is couered.*

^c Esay 53. 9.

^e Psal. 51. 5.

^u Psal. 14. 4.

^x 1. Cor. 8. 5.

^y Ephes. 4. 5.

^z Aug. ep. 54.

^a Marke 10. 18.

^b Hieron. in loc.

^c Luke 1. 74.

^d Matt. 8. 11.

^e Theophylact. Aquin.

Piscator in 1.

Cor. 1. 30.

Idem Bellarm.

de iustificat.

lib. 2. cap. 10.

^f August. de Ciuit. Dei, li. 19.

c. p. 27.

^g Psal. 32. 1.